Purchased at Inglis' sale 1825. No 430

A TREATISE,

INTITVLED;

Nobody is my name, which beareth Eueri-bodies blame.

WHEREIN IS LARGELY laied forth the lawfull bounds of all *buying and selling, according to the* infallible line of the lawes of the Lorde.

Compiled Dialogue-wise by IOHN DEACON. Minister.

PROV. 20.14.

It is naught, it is naught saith the buyer: but when he is gon apart he boasteth.

1. THES. 4.6.

Let no man oppresse or defraud his brother in bargaining, or in anie matter: for the Lord is the auenger of all such things.

AT LONDON
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BIBLIOTHECA·BODLEIANA
DOMINUS ILLUMINATIO MEA

To the worshipfull his verie good frends, M. Richard WALTER Merchant; and M. William Cleibrooke *Mercer*, Citizens of London; and to all the whole companie of Marchants there: IOHN DEACON wisheth encrease of grace, with abundaunce of blessings both for this present life, and for the life to come, through Christ our Saviour. Amen.

MOses (right worshipfull and dearlie beloued) among manie other matters of waightie importance, remembreth one imminent mischiefe entended against the innocent and harmeleſſe *Ioseph*, by the prepoſterous malice of *Iaacobs* ſonnes. Who (diſdaining that future dignitie of *Ioseph*, which the Lorde in a dreame diſcouered vnto him) waited onelie a fit opportunitie for the ſpeedie perfourmance of that dreadful deſtruction, which they had alreadie determined againſt him. And ſurelie, they had put that deuiſe of theirs in practize; had not *Ruben* their elder brother perſuaded the contrary. Notwithſtanding, this their choller cõceiued againſt him, could at no hand be alaied, before the ſame had atchieued ſome ſtraunge and vnnaturall effect: and therefore (by the aduiſe of *Iudah*) they ſold him (in moſt ſlauiſh maner) to the *Iſmeelitish Merchants*. Who alſo reſpecting rather their priuate auailes, then any the rare & hidde virtues of Geneſ. 37.

Ioseph) did presentlie sell him againe to *Potiphar* the chiefe Stewarde of *Pharaohs* court. But now the Lorde (purposing, to giue some glimmering shew of his former promises) doth so prosper pore *Ioseph* in all his affaires: that *Potiphar* foorthwith affoords him the highest preheminence ouer all his house, and referres the determination of hys domesticall matters to the onelie direction and order of *Ioseph*. Who likewise shewed himselfe verie carefull that waie, and carried withall so euen an hande in this his appointed charge: that the Lord both prospered *Potiphar* within & without, and bestowed manie blessings vpon his house for *Iosephs* sake. Howbeit, this the happie estate of *Ioseph* it held not long. For such were the insatiable desires of his mistris (besotted with the onely sight of his beautie) that euerie daie she deuised, howe to estraunge his heart from his former sincerite, & euen earnestlie egged him also an end to adulterate his maisters bed. To which villanie of hers, when *Ioseph* could not by no meanes be brought: she sticked not then to laie such vniust accusations against him, as caused *Potiphar* foorthwith to clap him in prison: where the pore soule continued comfortles, vntill the Lord (procuring by *Pharaohs* good meanes his glorious deliuerance) committed with all, the whole care of Egypt to his proper and onely directions. Wherin also hee did not negligently behaue him selfe, but so indifferentlie disposed the blessinges and treasures of Egypt, as not onelie the great famin fore-shewed, was (by his meanes) verie timelie preuented: but an habitation also for his parents and kinsefolkes (by *Pharaohs* consent) very fitlie proulded.

Surelie

Surelie (deare brethren) so oft as I remember this storie, I am driuen with all to consider my proper estate in this newly attempted enterprise; For this poore *Ioseph* of mine (but newlie crept from the swaddling clothes) was (at the first comming foorth) so vnnaturallie hated of his elder breethren (those chapmen I meane before whom he vttered his vision) that (by the importunate entreatie of some) he was faine to bee deliuered ouer vnto the *Ishmeelitish merchant* (to the Printers I meane) or euer he had attained to anie full perfection of knowledge; which men also (respecting chieflie their priuate profits) haue solde him ouer againe vnto *Potiphar* king *Pharaohs* Stewarde, I meane to you Merchaunts, and other her Maiesties subiects. If therefore your good worships, or anie els whosoeuer (hauing him now at home in your houses) shall finde that the Lorde (by his meanes) doth prosper your labors: refuse not the (I beseech you) forthwith to referre those other your domesticall dealings to his approoued and faithfull directions. And although that *Potiphars* wife (I meane your worldlie wisedomes) haled an end with the swaie of her vnbridled affections, shall happlie attempt (by the sundrie suggestions of Satan) to adulterate the yonglings former sinceritie, and not preuailing therein) shall presentlie thunder out her forged accusations vniustly against him: yet, let the godlie *Potiphars* in anie wise beware that they shewe not them selues to credulous in admitting those cankred clamours, neither yet ouer hasty in clapping him close with in the gaile of forgetfulnes, least with all they depriue them selues of those manifolde blessinges which before by his meanes they embraced. For

notwithstanding this their vnspeakable crueltie (concerning onely this poore of-spring of mine) should worke the aforesaid effect: yet, I doubt not at all, but that the Lord (who tendreth the truth of his former integrity) will cause him by *Pharaoh* (I meane, by our gratious *Princes* procurement) to haue a fuller enlargment, & to come abroad with more credit then at anie time heertofore. Yea, and (waying withall his faithfull simplicitie) will verie solempnelie decree and most straightlie command, that your interchangable trafique what-soeuer shall bee generallie disposed by his godly directions. The which so cõming to passe, I dare boldly assure you, that not only the threatned famin shall be for-stalled in time: but old *Iacob* likewise with the rest of his familie (I meane the pore members of *Christ*) shall much better be prouided for, then heretofore they haue beene. Labor you therfore (my brethren) with *Pharaohs* cheefe *Butler* when occasion shall serue, and do your dailie endeuours, (euerie one as his calling requires) to make my poore *Ioseph* his cause acquainted in *Pharaohs* court. I meane, do mooue (as you maye) her most excellent maiestie with her honourable councellers, to see some more faithfull execution of the established lawes against the horrible abuses in buyeng and selling: for the better auoiding of all those fearefull effects which are handled hereafter at large in this treatise. And whereas, that miserable enhansing of graine and of victuales, and that chargeable preperation of housholld prouision which now a-daies falleth out, may draw your mindes from a due consideration of your duties heerein and hinder this woorke: I promise you therefore

ſooneas the Lord ſhall ennable me to it) to conferre in like manner with thoſe kinde of people (who are to fraught the *Markets* for the aforeſaid prouiſion) as I haue doone heare with your ſelues, for the ſpeedier effecting of thoſe the premiſes.

Nowe next, concerning the treatiſe enſuing, I meane to bee ſilent my ſelfe. Onelye, I haue ſpoken therein: let the other prophets therefore determine as the Lorde ſhall direct them. And, whereas it hath beene a vſuall practiſe (drawen from the ſcriptures them ſelues and the primitiue church) to dedicate euerie treatiſe to ſome one man or other, and that for diuers reſpects: I thought it alſo a thing verie conuenient for mee, to recommend theſe ſlender traueiles of mine, to ſome ſuche ſincere patrons as (I was ſure) would willinglie vndertake the protection thereof.

If now therfore you demaũd what ſhould moue mee (among many others) to make ſpecial choiſe of your ſelues: thinke not (I pray you) but that I haue reaſon ſufficient to lead mee vnto it. For firſt, I aſſuredly know you are able to iudge of the matter. Both becauſe you profeſſe the faculty of bying and ſelling your ſelues: and for that you are alſo thoſe good *Marchants* in deed, who (for the pretious Perle of the Goſpell) can bee content to forgo whatſoeuer you haue, wherupon it followeth that you are the better able to ballance all the aſternamed abuſes, by the eſtimation therof. Secondly, for that, (by reaſon of our auncient acquaintance) I haue bin more ſpecially beholding, to you both, then to anie other beſides: & therefore (although I am detter to all in Chriſt) more

ſpeciallie

ſpeciallie abound to you both, then to manye other beſides.

Being therfore ſo ſtrongly confirmed herein, it makes mee the bolder ſpeciallie to preſent you both, and generallie in you the whole companie there, with this my poore *Ioſeph*. Moſt humblie beſeeching you to accept thereof, as a ſpeciall meanes to renew that our old and ancient loue, Which loue of ours, being both begun and continued in Chriſt, and for Chriſt: maye bee one principall argument of our eternall election in Chriſt Ieſu our Lord, to whoſe grace I commend you all.

Amen.

Yours in the Lord, and the Lord his vnworthie: Iohn Deacon.

TO THE CHRISTIAN Reader: grace in Christ.

THE apostle S. Paule (good christian reader) preaching on a time at [a] Ephesus against their grosse idolatrie, and therein also verie mightilie preuailing: it fell forth that one [b] Demetrius a siluer-smith, and other the craftsmen confederat vvith him, perceiuing (as they thought) their profits vvould verie shrevvdlie abate, if (by the preaching of Paule) their great goddesse Diana should grovv in contempt, they therefore [c] (pretending the onelie defense of their state and religion) procured foorthvvith [d] a vvonderfull tumult throughout the citie, vvhereby the dealings of Paule & his companie vvere causlesse called in question. For the sequell shevves it selfe, that the preaching of Paule, tended neither to the dispraise of their art, neither yet to the ouerthrovv of religion: notvvithstanding Demetrius and his companie [c] pretended both: No, he onelie reprooued that superstitious abuse of their facultie: and labored to bring them vvithall vnto the sincere religion in deed.

[a] Act.19.18.19

[b] Act.19.18.19

[c] Act.19.27.

[d] Act.19.29.34

[c] Act.19.27.

So surelie, my selfe (on a sabboth daye) preaching not long since at a certeine faire against those sundrie abuses vvhich the common sort of chapmen doo vsuallie practise in their buieng and selling: verie manie of them vvere meruellouslie offended therevvith, as though I had (vvith the anabaptisticall heretiks) euen vtterlie condemned the verie facultie it selfe, or had beene some professed enimie vnto the religion of Christ. VVhereas the sequell shevves (you may see) hovv that both I indeuored to reuiue the ancient integritie of buieng and selling (the same being novv a daies, verie dangerouslie ouerspred vvith the contagious infection of beastlie abuses) and that I labored vvithall to maintein the

the ſincere religion of Chriſt, vvhich (by meanes of thoſe beaſtlie abuſes) began nowv (in a maner) to be generallie deſpiſed, as a religion tending onelie to a verie licencious and carnall libertie. But as Demetrius and the reſt of that couetous crevv (howvſoeuer they pretended the publike ſtate & religion) vvold neuer haue ſo vvinched at the preaching of Paul, if ſo be their vnlavvful commodities themſelues had not (by circumſtance thereof) bin called in queſtion: ſo ſurelie it is to be thought, that thoſe fellovves vvhich frovvned ſo fierioſlie againſt that ſermon of mine (vvhatſoeuer they outvvardlie pretended) vvould neuer haue kicked thereat as they did, had not ſome other ſecret and inordinat affections of theirs (by ſuch a maner of preaching) beene verie shreudlie ſpurgalled. Howvbeit, I (for mine ovvne part) dvo not yet certeinelie knowv the cheefe cauſe in deed of this their ſudden conceiued choler againſt me: and therefore dare not certeinelie ſet dovvne the ſame. For, vvhether it vvas becauſe (in their ovvn conſciences) they felt themſelues verie roundlie rubd on the gall, or vvhether it vvas for that they doubted their great goddeſſe Diana (I meane that diſſimulation of theirs, vvhich brought before ſuch gaine to their arts) being thus plainelie diſplaied, vvould nowv be eaſilie eſpied euen of the ſimpler ſort, and ſo, by conſequence, the reprooving thereof become the more dangerous to that their eſtate: verie ſure I am they had no iuſt cauſe at all to be greeued therevvith. VVell, vvhether it vvas the ſpirit or ſpite, or vvhatſoeuer accident elſe that diſquieted their ſplentike paſſion: the iſſue (you may ſee) dooth turne to the glorie of God. For heereby appeareth the povver of his vvord, vvhich as a hammer, is able to breake vnto povvder, ſuch hardened hearts as hearten themſelues againſt the orderlie courſe thereof. And nowv being often perſuaded by ſome, that the publiſhing thereof in

Act.19.24

Act.19.27.

Ierem.23.

print,

print vvould greatlie grovv to thy good: I could not vvith anie reason at all dissent from that their earnest desire. For although it should vvorke none amendement at all in the minds of miserable catifs, vvho (being too too far muzled vvith the contagious practise of such cankred abuses) cannot, by anie possible meanes, recouer themselues from the custome thereof: yet may it fullie suffice, both to display their deuises, and to make thee the more throughlie acquainted vvith some knovvledge of those their deceits vvherevvith I vvas deeplie deceiued my selfe. Neither could I at anie hand finde out their footings, vntill by dailie experience, the schoolemistresse of fooles, I espied their pranks, and paid for my knovvledge.

The principall cause vvhich draue me to dispose the matter dialog vvise, vvas thereby to let thee vnderstand, both vvhat they vvere able to say for themselues: & to shevv thee vvithall, hovv to answver the same. So that thou nedest not novv no more be deceiued by anie their subtle deuises: vnlesse thou purposelie suffer thine eies to be blindfolded by such pratling dissemblers as purpose to play vvith thy purse.

The speakers produced in this present treatise are principallie foure, presenting vnto thee foure seuerall estates of people. The Ingroser he comprehends our principall merchants. The Pedler dooth signifie the inferior sort of buiers and sellers. No-bodie stands for the state of our painfullest preachers. And Euerie-bodie puts vpon him the person of the comminaltie. Novv because the best preachers of all are (in these daies) not onelie of no account vvith the vvicked, but oft times also vniustlie accused of all men: I haue therefore thus intituled this treatise: NO-BODIE is my name, bearing EVERIE-BODIES blame: vvhich thing the verie sequell it selfe dooth fullie confirme.

Moreouer,

Moreouer, becauſe thoſe particular reprehenſions vvhich the godlie preachers (vppon iuſt occaſion) doe practize, can hardlie haue paſſage among the moſt of our English profeſſours: I do therefore purpoſlie debate that one ſpeciall point, or euer I proceede to the principall argument. Laſtlie, at the knitting vp of this treatiſe, I haue promiſed to deale (in like ſort) againſt the hard dealings of ſuch as are to fraught the Markets vvith graine and victuals: the vvhich (by Gods grace) I meane to performe, the rather if I perceiue theſe nevvlie attempted traueiles may obtaine anie good liking at the handes of the godlie, for vvhoſe ſake I aduentured the publishing thereof. In the meane time (good chriſtian reader) commend all thoſe in thy praiers to God: vvho haue euen vovved themſelues to vndertake anie paines for the profit of his church.

Sobeit.

Thine in the Lord, and the Lord
his vnworthy IOHN DEACON.

The Lawfull bounds of buying and selling, limited forth by the line of Gods word.

The speakers are { *Ingroser.* / *Pedler.* / *Fueri-body.* / *Nobodie.* }

Ingroser.

HAuing thus speedilie packed my wares, trussed my *Hampiers*, made sale my monie, and sent all togging before by Jacke my boy: I would now that I had some one frend or other to accompanie me hom-ward: but, wish (they say) and haue: For see where (in a very good time) mine old acquaintance the Pedler of *Potton*, goeth plodding before me. I assure you I am glad thereof. Oh he is a iollie companion, a pleasaunt fellowe, and a mate for the nonce. Besides that, (if hee haue had anie good market at all) I shalbe sure to take some fluer of him for wares which he

he receiued (by retaile) at my hands this morning. Well, be what he will: of this I am certaine, that (if happelie we shold be belet with false harlots as we walke home-wardes together) I may be bolde of him to helpe at a pinch, for the man is made of a tried mettall, hee feares not his flesh: I will after him therefore with all the haste that I can. Well ouer-taken friend Pedler: What is the cause (man) you make so much speed? I imagine you haue had a warme market to daie, you march so merrilie homewardes: or els (it should seeme) you are afraid of your purse.

Pedler. For my market (good sir) I confesse I haue had manie a worse in my daies. But as for robbing (assure your selfe) that is the least of my care. Whosoeuer dare challenge a further right to my coyne then I haue in it my selfe, and their vpon will attempte his said enterprise: (being but one to one) let him winne it and were it.

Ingroser. Is it true? and are you (indeed) so lustie a champion? well, then I hope (if neede should require) I might be bolde to truste to your helpe.

Pedler

Pedler. We holde thereof, and that so longe as these leges of mine shalbe able to beare my bodie.

Ingroser. What man: and would you take you to your legges? surelie sir, you are a friend to trust to at neede.

Pedler. Nay sir, you do much mistake my wordes. My meaning is, that I wold fight in your cause so long as I weare able to stand. And this, not onely in regard of manie your former freendshipps, but especiallie in some recompence of your kindenes towards me at this faire, by deliuering your wares into my handes of trust: whereby I haue got an honest gaine: yea I haue had a good Market to daie, I thanke you hartelie for it.

Ingroser. In good sooths I am glad thereof. Neither hath the pleasuring of thee that wayes beene anie hinderaunce at all to my selfe: for albeit manie men holde an opinion that I (by keeping my wares in myne owne handes) might happely in the end haue sold them for more: yet (because those happs are in hazarde, and for that the longer I holde them, the greater is my charge, & the seldomer I retorne them, the lesse my commodity) I

hay

had rather to take a little in time, then right naught at leasure: for light gaines and often will make the purse heauie.

Pedler. Truth (sir) as you say, howbeit manie men had rather hould their wares in their handes, although it turne to the hurt of them selues, then that they would retaile them foorth to the furderaunce of others: and so oft times they are forced to return their gaines by weeping crosse. But what is he that ponder goeth ietting before vs.

Ingroser. I am greatly deceiued if it be not our olde friend Eueri-bodie: sure it is so. Come, let vs legge it a little to ouer-take the man and we shalbe sure to heare some one newes or other: for he is a tolie talke-actiue felowe. Well ouertaken freend Eueri-bodie.

Eueri-bodie. What: master Ingroser and you goodman Pedler, mine olde acquintance, in good sooth you are welcom both: yea, euen the welcomest friends of a thousand.

Ingroser. Gramercie for that, but what newes abroade I pray thee friend Eueri-bodie?

Eueri-bodie. Small newes (sir) euen now.

now. And yet this newes I can tell you (bechiew your lippes for your labour.) Euery-bodie doe maruell that wares should be so deare to day. You chapmen haue had a good hit at this fayr: men say you haue made your markets as you lyst your selues.

Pedler. In deed (for mine own part) I confes I haue sped prettie well. And yet, if we chapmen had beene but so wise amongst our selues as to haue mette together in the morning before the fayre, & then (eating our wares all at one reckoning) had so held men at hardmeate a while till towards the end of the fayre: wee might haplie haue got one hundred pownds amongst vs more then we did: howbeit, (such is the greedines of some) they will sell (forsoothe!) although it tende to the hurt of them selues and the vtt of their trade. They loue to bee turning the penie so oft, that (I feare me) at length they will turn them selues cleane out of credit.

The purpose of this treatise, is to shew that ministers may deale both generally & particularly with offendours.

Euery-bodie? Oh, I perceiue by your speech (goodman Pedler) that you harde not the Sermon to day.

Pedler. The Deuil a Sermon I harde

why thinke you I could not more profitablie imploy my selfe then stand staring vpon a prating Priest to heare I wote not what, and so haue my Bouth-stakes to pytch when other are selling their wares: nay, I like not of that.

Ingroser. I holde thee the wiser. For howsoeuer men seeke after Sermons, they must be carefull to liue. But I pray thee frend Eueri-dodie, what newes hast thou brought from the Sermon?

10. generall reprehēsions so generallie granted, they neede no proofe.

Eueri-bodie. Surely, such newes as made Eueri-bodie amazed. He kept a coyle as though he had got a commission to condemn the whole company to death, he was so outragious against al estates (especiallie poore chapmen frequenting the fayres) that I marueyled greatlie some one by other did not presently pluck him out of the Pulpit.

Ingroser. Were it not for fear of the lawes, an hundred (I warant thee) would haue beene readie to that. And surelie (except the varlets bee tamed in time) they will bring at length euerie mans head vnder their girdle. But I pray thee what could hee prate against vs that be chapmen?

Eueri-

Eueri-body. What? ſure I had thoght the tenth part of that which he ſpake could not poſſiblie haue com forth of his bellie. He ſo courſed them for their cou-terfayt wares, ſo loaded them for their lying and ſwering, ſo rated them vp for their regrating, ſo ſhook the Slaues for ther ſelling derer for daies: with a thouſand thinges moe that I am not able to to cal to mind: the leaſt wherof had bene able to haue mooued the moſte patient man on the earth.

Ingroſer. What was he I pray thee? where is his dwelling? and how is hee called?

Eueri-bodie. Surely concerning his ſubſtance he was (for any thing I could perceiue) euen then in the mydeſt therof. For by the goodly gaberdine he woze, any man might eaſilie gather, that either he was a miſerable caitiff, very loth to lay any coſt on his cakes: or other-wais ſo poze a ſnake he could not prouide him a better. As for his dwelling, I thinke that, either he had no where at al to hide his head: or that he paſſed but lyttle for the loue of his countrie-men, in raging ſo roundlie againſt them on a row with-

out anie cause at all for ought I could see. Now next, as touching his name, (for ought I heard) hee was called Nobodie: which name, whether it was proper vnto him, or otherwaies giuen him in skorne, I cannot certainelie say. But (vnlesse I bee foulie deceiued) yonder goeth the man, or one very like him.

Ingroser. I would it were true: vpon condition thereof, I would giue thee a gallon of wine.

Pedler. Oh that it were so. Thou shouldest then see vs throughlie proone the gentle-mans patience: or otherwais laugh him out of his coate.

Eueri-bodie. Of a trueth it is euen the verie same. Let me alone (I praie you) with broaching the matter. Wherin you shall see mee so cunninglie deale, that at the verie first entraunce of all, he will make no doubt to laie open the inward secrets of his heart.

Ingroser. We willinglie consent to the same.

Pedler. Now (alasse seelie soule) see how leanelie hee lookes. A man would iudge by his cheekes he had not eaten a good meales meate this moneth. But

mum

mum: go to Eueri-bodie, lets ſee you ſalute him.

Eueri-bodie. Wel ouer taken maiſter Parſon: whither (I pray you ſir) are you traueling this waie alone?

No-bodie. Euen whither it pleaſeth the Lord him ſelfe: (a) for in him alone I liue, moue, and haue my beeing. [a] Act.17.28.

Ingroſer. It's maruell (maiſter parſon) to ſee a man of your profeſſion without three or four good geldings of your own, a couple of men and a lackie.

No-bodie. That worldlie pompe in a preacher (good brother) beſeemeth ſuch as ſeeke their kingdome on earth. As for me (b) I looke for a citie hauing a ſure foundation, whoſe builder and maker is God. And therefore (c) I had rather to ſuffer aduerſitie with the children of God, then ſo to enioye the pleaſures of ſinne for a ſeaſon. [b] Heb.11.10. [c] Heb.11.25.

Pedler. Surelie (ſir) the man is ſo maruellouſlie well diſpoſed, that (mee thinke) it were great pitie, hee ſhould liue anie longer.

Ingroſer. A man may perceiue (maiſter Parſon) by your apparell, you are an olde Penni-father: one that cannot

spare an halpeny to your backe for powching the same in your budgit.

No-bodie As there can not bee a more miserable (*a*) thing then the loue of mony, and the hoording vp of the same, for (*b*) the verie rust thereof will bee a witnesse of such an outragious wickednesse in the last daie, and burne mens flesh as fire: so am I (*c*) taught by the Apostle saint Paule, when I haue meat, drinke, and apparell whatsoeuer to bee contented therewith. And touching the brauerie of apparell, as (*d*) the same first entred with sinne and shame: so it ends (for the most part) in miserie and confusion. Neither doe I see, why mortall men, should be so puffed vp with the brauerie of apparell, (vnlesse it bee to shew them selues proude of their borrowed plumes) seeing the Silke-woorme her selfe hath greater occasion to glorie in her silkes, and the poore seelie sheepe, more reason to brag of the brauerie of her wooll then miserable men: who in no wise can long continue their brauery without borowing these blessings at the hands of them both.

[a] Eccle, 10.9.

[b] Iames. 5.3.

[c] 1. Tim. 6.8.

[d] Gen. 3.7.21.

Eueri-bodie. Well sir: how plaine soeuer

soeuer you seeme in apparell, you were meetlie rough (me thought) this daie in your preaching: especiallie against these buyers and sellers. In good sooth master Ingroser, and you good-man Pedler whereas you thinke him plaine at this present, if you had heard him preach to daie, you wold haue thought him a plain fellow in deed.

Ingroser. To be plain in expounding the word of god, that I accompt a plainnes with profit. But for anie man to be plaine in displaying the mayers of men: to tel you plaine, I take that for a plainnes plainelie besides the purpose.

No-bodie. If you think it meet for a man to be plain in expounding the scriptures, why shold you iudge it vnmeet to be also as plaine in deuiding the same: vnlesse you do deem the Lord God to be meetlie wise in prouiding a medicine, but meerly vnwise in applying the plaister.

Ingroser. Whatsoeuer I think therof, it makes no matter. But (sir) because you and the rest of your fellowes do euerie where shew your selues so malapert in deciphering the seuerall dealinges of

Particuler reprehensions warrantable both by precept & practize.

all men: or euer wee come to examine the causes that compelled you to carpe at vs chapmen, lets see howe (either by precept or practise of ante one seruant of God) you are able to warrant such particuler reprehensions from the sacred scriptures?

By precept and how:

No-bodie. With all my heart. First therefore (to beginne with precepts) an euident warrant concerning the same, is laied downe by the Lorde him selfe in Leuiticus, saying: (a) *thou shalt not hate thy brother in thy hart, but thou shalt plainlie rebuke thy neighbour, and suffer him not to sinne.*

[a] Leuit. 19.17,

Pedler. Tut, tut (sir) you are cleane besides your case: for that is to be vnderstood of priuate reprehensions.

No-bodie. But if you looke to the verse next going before, you shall finde it farre otherwaies, For there the Lord (to suppresse all outragious malice in men) forbiddeth them in place of iudgement, to seeke (by any sinister affection) the death of the innocent, saieng: (b) *thou shalt not stand against the blood of thy brother: I am the Lord.* Now, least any should seeme to cauil against the equity of this

[b] Leuit. 19.16.

law,

law, ſaieng: why: then we may not ſpeak the trueth againſt our brother before a iudge, eſpeciallie, when it may tend to his deſtruction, hee addeth foorthwith: *thou ſhalt not hate thy brother in thine hart but thou ſhalt plainelie rebuke thy neighbour, and ſuffer him not to ſinne.* Giuing vs thereby to vnderſtand, that it is no leſſe demonſtration of a malitious mind for men to winke at the wickednesſe of their brother before a iudge, then with hatred to purſue his innocencie vnto the death. For whereas by the one, they wound but his bodie: by the other they ſlaie both bodie and ſoule.

Ingroſer. But this is ſpoken (as appeareth in the beginning of the chapter) to all the congregation of Iſraell without exception, ſhewing therein how one neighbour ſhould friendlie and priuatelie admoniſhe another: and not that you Prieſtes ſhould (in open Pulpit) thus peartlie prate againſt all men at your pleaſures.

No-bodie. You could not (in all the Bible) haue brought an argument more directlie againſt your ſelfe. For if the ſafetie and good eſtate of our bretheren,

must be so carefullie couched in all christian breasts, that euery priuate and particulet man is bound (by the rule of charitie) to be most carefull thereof: How much more belongs it then to the ministers to be precislie circumspect therein, who, not only by the self-same league of loue, but also in a more special regard of their function & calling, are charged verie vigilantlie to watch (a) ouer the soules of Gods people, as those that are sure to giue an accompt for the same.

[a] Heb.13.17.

Ingroser. Tush a strawe: for that is ment to reproone them in generall termes, but where can you warrant your particuler reprehensions by the word of God?

No-bodie. Besides this latelie alleadged law of the LORD, the proofes which doe tend to that purpose are both pregnant and plentifull. For first, our Sauiour Christ (intending to make a plaine description of a ministers office) compareth (b) him to *a wise and faithfull steward, whome his Lord hath made ruler ouer his house, to giue them their porcion of meate in due time.* If therfore it belongs to the dutie of a temporall

[b] Math.24.45. Luke.12.42.

steward,

ſteward, to giue euerie ſeruant his por-
tion of meate, namelie: foure pecks of
meale for euerie moneth, (as Donatus declareth) or otherwaies, (for his vn-
faithfulnes) to be hewen in peeces: Is it likelie (think you) the ſpirituall ſtew-
ard (being with no leſſe diligence bound to diſtribute iuſtly to euery one his por-
tion of ſpirituall meat) if hee bee found negligent therein, that (b) he ſhould be brought to anie better eſtate of dignity, remaining (as you ſee) in a farre more miſerable condition of ſinne.

Donatus in Phormio.

b Ezec.33.8. Math.24.51. Luke.12.46.

Euerj-bodie. Surelie (ſir) you haue ſaid ſomething nowe to the purpoſe, if compariſons prooued anie thing at all. But ſeeing ſuch ſhotte is of inſufficient force to batter the enemies holde: wee will bee the ſooner perſwaded in this point, if you can avouch your aſſertiõ by ſome euident precepts and rules of the holie ghoſt.

No-bodie. That may eaſilie be per-
fourmed. For the Apoſtle ſaint Paule (to the end his ſcholler Timothy might more carefullie continu the integritie and credite of his calling) he giues him herein a ſpeciall exhortation ſaieng: (c)

c 2.Tim.2.15.

Study

Studie to shew thy selfe approoued to God, a workeman that needeth not to be ashamed, deuiding the word of truth aright.

Pedler. What meanes the Apostle (I pray you) by deuiding the woord of truth aright?

No-bodie. Euen that selfe-same skil & care which our sauior Christ required before in the faithful Steward: namely, (a) that both he know how, & also be diligent in giuing euerie one his portion of meat in due time. Wherein also, either he alludeth vnto the Priests of the olde law, who (in their sacrifices) accustomablie gaue vnto God the portion of right, belonging vnto him, tooke their owne parte, and deliuered also to him which brought the sacrifice his appointed share: Or els it is a Metaphorical & borrowed speech, transferred either from the vsuall manner of curting of bread, as wee see a father (when hee feedeth his children) deuideth the whole loafe in peeces, and giues to euerie child his portion: Or otherwaies drawen from the lopping awaie of superfluous things, as the Physitions do practise: who vse to seare, to cut, and to purge away the putrified and

(a) Exod. 29.32. Leuit. 9.15.16. 17.18.19.20.

rotten

rotten parts for infecting the reſt of the bodie.

Ingroſer. And what would you inferre vpon this?

No-bodie. Euen the ſelfe ſame doctrine I deliuered before. For like as a father, beeing carefull to feede his children, diſtributeth to euerie one that portion of meat, which is properlie fit, and belongeth vnto him. And as a Phiſition, (ſeeking ſoundlie the ſauegard of hys patient) ſpareth not to purge awaie and to cut of thoſe ſuperfluous and putrified parts, which otherwaies would annoie the whole bodie it ſelfe: euen ſo it befalleth eſpeciallie for ſpirituall fathers, to be carefull in feeding their flocke, and for ſpirituall Phiſitions to be prouident in cutting awaie (with the ſword of the ſpirit) all ſuch inordinate affections as (a) doe raiſe them ſelues againſte the knowledge of God, and to bring into captiuitie euerie thought vnto the obedience of Chriſt: hauing readie the vengeaunce againſt all diſobedience, when the obedience of the ſonnes of GOD is fulfilled.

(a) 2.Cor.10.5 6

Ingroſer. Is this then (that you ſay)

say) the meaning of Paule.

No-bodie. Yea no doubt. And this more plainelie appeareth by that platforme of reproouing, which (els where) he prescribeth to Timothie for all de-

[a] 1.Tim.5.1.2. grees of people, saieng: (a) *Rebuke not an elder rigorouslie, but exhort him as a father, the yonger men as breethren, the elder women as Mothers, the yonger as Sisters, with all purenes:* shewing therein how he should distribute to euery one their portion of rebukes, according as their age and calling required.

Ingroser. Well: be it that this was the meaning of the Apostle: But where (for all that) can you name in the scriptures, any one seruant of God, which either practised the same, or shewed themselues so lawey in snapping at al estates of men, as your selfe and such other haue done.

No-bodie. Why? thinke you then that the holie ghost (who was so carefull in penning these precepts) would haue men careless in practising the same? or dare you call that holie seruice of God, a lawcines of men? Oh beware of the

[b] Hay.5.20. woe (b) that is threatned against such an outra-

outragious blasphemie. But where and when (I pray you) haue you seene me so sawcie? for it seemes by your speech euen now that you were from the sermon to daie.

Ingroser. I confesse I was from the Sermon indeede: and yet notwithstanding I hard of your dealings therein.

No-bodie. It may be so, howbeit, you should here haue remembered withall, that heare-saye, is commonlie the next neighbour to a lie. But (I pray you) of whom haue you hard the same?

Pedler. Of whom? why of Eueri-bodie in the fayre.

No-bodie. If you hard this news of Eueri-body, it followeth then, either that you also did here the same of your selues or otherwais that you your selues are to be accompted as No-body: god graunt you may be found more in the reckoning of the lord. Notwithstanding (lest my selfe alone might be thought to be mizzeled with the performance of that holy seruice of God which your self so vnholilie accompt but a sawcines of men: I will shew some examples thereof in the sacred scriptures.

Eueri-

Euerī-bodie. I pray you do so, & (for mine owne part) I will hartely thanke you for it.

No-bodie. *Eliiah* (being by *Ahab* vniuſtlie accuſed for a diſturber of the kingdome & ſtate of Iſraell) moſt boldlie replied, ſaying (*a*) *I haue not troubled Iſrael, but thou and thy fathers houſe: in that you haue forſaken the commandements of the Lorde*. Declaring (by this his example) that the faythfull Miniſters muſt not onely not ſuffer the truth to be vniuſtlie ſlandered: but alſo, verie boldlie repꝛoue the wicked ſlaunderers thereof to their faces, & that alſo without any reſpect of perſons at all.

by practiſe & how:

(*a*) 1. King. 18. 17. 18.

Ingroſer. What is this to the purpoſe? *Eliiah* had to deale with a wicked and an vngodlie wꝛetch: ſuche a one, whoſe ſaluation is rather to be doubted then other-waies. But (ſir) you haue not ſuch a large commiſſion as *Eliyah* had: neither are you able ſo ſtrickelꝛ to determine of men as he did of *Ahab*.

No-bodie. Well, be it ſo. Yet thus much withall you graunt (by the way) y againſt ſuch as are notoꝛiouſly knowen to be wicked, a man may deale both

particu-

particulerlie and plainelie. But what say you to Dauid? a man(a) made after the mynd of God, one of whose saluation none may lawfullie doubt. And yet notwithstanding, did not Nathan the prophet(b) reproue him openly to the face, saying that he was euen the man which had slaine Vriah with the sword, and taken his wife to be his wife?

[a] 1. Sam: 13. 4.

[b] 2. Sam: 12. 7.

Ingroser. You say som-thing indeed, if this had beene done in the time of the Gospell, wherein the Lord dealeth now a great deale more fauorablie with his people, then heretofore with those that were vnder the rigorous rule of the lawe.

No-bodie. As though that (c) God who is euer like vnto him selfe, can (at any time) become a chaungeling. Or as though that Lord (who so sharpely reproued the transgressors vnder the law) could now be content not onely to wink at, but also to become a baude vnto the sinnes of such as liue in the dates of the Gospell. No no, he remaineth one and the selfe-same God for euer: and (d) is euerie day ready to take a like vengeance on all such as commit the like sinnes. (e) *Yea, and to punish the wickednes of the fa-*

[c] Mat. 3. 6. Iam: 1. 17.

[d] Ezech: 18. 4. 10.

[e] Rom: 1. 31.

thers vpon the children vnto the third and fourth generation. But (seing the examples vnder the Gospell doe sticke so sore in your stomack) what say you to Iohn Baptist? did not he (*a*) both openly and bitterlie reproue the hipocrisie of the Pharisees and Saduces which came to his baptisme: calling them by name, the generation of vipers.

[a] Matt 3.7.

Pedler. Yea, that was in priuate talk, and not in his publike preaching.

No-bodie. But (if you marke well the beginning (*b*) of the third chapter of Mathewes Gospell) you shall finde it farre otherwaies. For there it is saide that (*c*) Iohn Baptist *Came and preached in the wilderner of Iudea.* Loe, there it is said he came and preached. The abridgment also of his (*d*) said Sermon, is there set downe in these words, *Repent for the kingdome of heauen is at hand.* Hauing therefore to deale with the matter of repentance, he also, according to the tenure thereof, applied his particular reprehensions vnto the Pharisees and Saduces, saying, (*e*) *O generation of vipers, who hath forewarned you to flee from the vengeaunce to come? bring forth therefore thinges worthie*

[b] Matt.3.1. Marke.1.14. Luke.3.4.

[c] Matt.3.1. Marke.1.15. Luke.3.4.

[d] Matt.3.7.8.

their amendment of life. Thus then you see not in priuate conference but in publike preaching, the practize of that doctrine which we handled before.

Ingroser. Yea, but it may notwithstanding be probablie coniectured that this was done only before the Pharises and Saduces themselues, and not in the presence of the other people: which if it be true, then, although the same were tolerable in him, yet haue you nothing herein for the proofe of your purpose.

No-bodie. Howe little gaine soeuer I haue gotten by this: euery childe may espie your wante of waighties matter, when onely vpon a bare supposition, you are driuen to conclude your purpose. Whereby also you haue, at vnawares in the foresaid example, directly graunted against your self, that this kinde of preachinge is tollerable among such as bee wicked, so the same be practized onely in the presence of those that be acquainted with the selfe-same wickednes. But if you looke well to the matter, you may finde this thing to be done, not onely before the Pharises and Saduces, themselues, with the rest of that viperous

broode: but also euen in the presence of the other people. For in the fift verse it
[a] Matth.3.5,6. is said that (*a*) *then went out vnto him, Ierusalem, and all Iudea, and all the region rounde about Iordan, and they were baptized of him in Iordan confessing their sinnes.*

Ingroser All this may be graunted, and yet you are neuer the neere your purpose. For in the verse next following
[b] Matth.3.7. it is said, that (*b*) *manie of the Pharises also and Saduces came vnto him.* But when came they vnto him? euen after he had preached repentaunce and baptized the people. So then, it is verie likelie, that (after he had dispatched the people and sent them packing away) then came also the Pharises and Saduces vnto him to learne their lesson.

No-bodie. This your loose opinion (which leaneth onely vpon likelihoods) is more likely to fall to the ground, then to finde anie firme foundation in the example of Iohn. For it is said there, they came not onely vnto him, but that they came also vnto his Baptisme, where vpon it followeth, that they also were made partakers of that his Sermon, which he preached vnto the people or euer he baptized

tized them. For otherwiſe it had bin an apiſh imitation in them, to haue counterfeited the people in comming to his baptiſme, hauing heard before no reaſon at all to leade them vnto it.

Eueri-bodie. Why then doth the Euangeliſts ſo preciſelie expreſſe the comming of them to the baptiſme of Iohn, immediatlie after the baptizing of the people, if ſo be they were preſent before?

No-bodie. This was purpoſely done to expreſſe the great admiration of Iohn Baptiſt in beholding the ſame. And thus much alſo the diſcretiue (*autem*, or but) importeth, ſaying (*a*) *But when hee ſaw many of the Phariſees and Saduces come to his baptiſme, he ſaid vnto them: Oh generation of vipers, who hath fore-warned you to flee from the wrath to come?* As if (with a wonderful admiration) he had ſaide to himſelfe: and is it poſſible that theſe men (among the reſt of the people) ſhold ſo ſuddenly repent from the bottome of their hearts? Vppon conſideration alſo wherof he crieth out vnto them ſaying: Who hath fore-warned you to flee from the wrath to come? whence ſpringeth this ſo ſudden an alteration of your

(*a*) Matth. 3. 7. 8.

mind? with what an affection haue you heard my preching? yea, with what maner of spirite come you to this my Baptisme: if it be only in hypocrisie of hart, I tell you in truth, it will nothing auaile you, but if it be with vnfained repentance, then looke in any wise, that you witnesse the same to the worlde, by such fruits as are worthie the amendment of life. Thus then you see the cause whie the euangelist so precisely expresseth the comming of the Pharises and Saduces to the baptisme of Iohn, & that also immediatly after the baptizing of the rest of the people.

Ingroser. If he dealt, as you say, thus roundly with the Pharisees & Saduces, & that also in the presence of all the people: with what affection, I pray you, was he mooued so bitterly to inueigh against those men alone, & to spare the rest of the people. Surelie the one of these two (me thinke) must necessarilie followe thereof, namely, that either the rest of the people were departed before, or otherwise in speaking so plainely to the Pharises and Saduces alone the people still present, that they onlie, and not anie of the

other

other people were guiltie of ſinne.

No-bodie. Neither of both. For firſt, that the people alſo were ſinners alwell as the other, it is very apparant by their comming to baptiſme: otherwiſe the ſame had beene needles vnto them. For baptiſme was a Sacrament of the waſhing away of their ſins. And ſecondlie, that the people alſo were preſent at this the reprehenſion of the Phariſees and Saduces, it hath beene prooued before. Nowe with what affection Iohn Baptiſt was mooued to ſpeake eſpeciallie to them in the preſence of all the reſt: it is to be conſidered, that this his publike proceeding againſt the Phariſees and Saduces, was principaly done in regard of the whole church of God. Who hearing, on the one ſide, the wickednesſe of thoſe whome they tooke for their guides ſo openlie reuealed: and perceiuing againe on the other ſide, that euen they alſo which (a) outwardlie pretended a glittering ſhewe of godlineſſe were inwardlie but rotten bones, they might themſelues be ſtricken with a greater terrour of the iudgements of God: and therevpon (being thus driuen to a deeper

(a) Math. 23. 27.

consideration of their cursed estate) they
woulde the more easily be wonne to an
vnfained repentaunce of their former
wickednesse. Which generall commo-
ditie, the apostle also himselfe doeth will
vs to wait, for from such publike repre-
[a] 1.Tim.5.20. hensions, saying, (a) *Those that offende*
rebuke openlie, that others also may feare.

Ingroser. If the rest of the people
(as your selfe haue affirmed) were sin-
ners as wel as those Pharisees and Sa-
duces of whome wee haue spoken: what
moued him then so bitterly to bende his
force onelie against these, and let the o-
ther escape? This sauoreth very muche
me thinke of a partiall minde.

No-bodie. God forbid you should so
much as imagine the holie-ghost to be
partiall. Neither do I say, the other es-
caped scot-free, although I affirme that
he dealt more roundlie wyth these Pha-
risees and Saduces than wyth the rest
of the people. And yet if you list to read
the third chapter of Luke, you shal finde
[b] Luc.3,7.10, (b) there, the selfe-same reprehensions
11 applyed to euery particular estate of
12 men, which Matthew here onely repor-
13 teth of the Pharises and Saduces.
14

Ingroser.

Ingroſer. I perceiue (maiſter parſon) you came of a woman: you muſt haue your minde in this matter whoſoeuer ſaieth nay. But can you alleadge ante other examples beſide to confirme this point? For one ſwallow (we commonlie ſaie) maketh no ſummer.

No-bodie. Although I cannot denie but that I haue imperfections remaining wythin me: yet would I not haue you to thinke (*a*) they raigne ouer me, or that I am not readie (from time to time) to yeelde to a more dexteritie. Notwithſtanding, beeing fullie aſſured of the truth on my ſide, I am (*b*) taught to ſtriue for the ſame vnto death. And whereas you doe further imagine that Iohn Baptiſt alone hath taken this courſe of repreheuding particularly, you are greatly deceiued. For not onelie he (with the reſt of the Prophetes before him) hath (*c*) broken the yce to this enterpriſe: (*d*) but our Sauiour Chriſt alſo himſelfe, ſaint Stephan, ſaint Paule, and all the other Apoſtles haue followed this trace, as in ſundry places of Scripture moſt plainely appeareth.

[a] Rom.6.12

[b] Eccle[r]

[c] 2. Sam.12.7. 1.Kin.18.17.18 Ierem.20.3.4.

[d] Matth.23.13 Mark.6.18. Actes 7.51. Acts 13.10. Actes 23.3.

Pedler. You conclude then, that a preacher

preacher in his publike preaching maye vse particular reprehensions, so ofte as time and occasion require.

No-bodie. What else? that so his agreement may be with the prophets, apostles, and with our sauior himselfe. Alwayes yet prouided, that the same (a) be performed in truth, with all sinceritie of heart, and according to that inuiolable rule which is contained at large in the eighteenth of Matthew.

[a] 2. Tim. 2. 15.

Eueri-bodie. I pray you sir tell vs, what rule that is?

No-bodie. With all my heart: our Sauior Christ (purposing there to prescribe a perpetuall platforme of true discipline concerning the censuring of sinners) sayeth on this sorte, (b) *When thy brother doth trespasse against thee alone, go and tell him his fault betweene him and thee alone: if he heare thee, thou hast won thy bother. But if hee heare thee not, take yet with thee one or two: that (c) by the mouth of one or two witnesses euery woorde may be confirmed. If he will not vouchsafe to heare them, then tell it vnto the church also, let him bee vnto thee as an heathen man and a publican.*

[b] Leuit. 19. 17. Eccles. 19. 13. Matth. 18. 15. Luke. 17. 3. Iames 5. 18.

[c] Deut. 19. 15. Iohn 8. 17. 1. Cor. 13. 1. 1. Tim. 5. 19. Hebr. 10. 28.

Ingroser. Then I perceiue you would haue men first to be priuatelie admonished, or euer such bitter and publike reprehensions be permitted to proceede foorth against them. But why haue not your selfe obserued the same?

No-bodie. Where, and at what time I pray you haue I swarued from it?

Ingroser. Euen in your Sermon to day: for it was in Eueri-bodies mouth, that you dealt especially against vs that be chapmen.

No-bodie. Although I spake then against those ougly abuses which be generally practised in buying and selling: yet will no man I am sure affirme, that I applied my said speeches especiallie against anie one particular person. No, my whole care was to rip vp the sinnes in generall: leauing the particular application thereof to euery mans conscience, so farre foorth as he felt himselfe to be touched therewith.

The question proued, it followeth consequently, that therefore the ministers may reprooue all abuses in buieng & selling.

Ingroser. Well sir, hauing hitherto prooued that the preachers, keeping a generall course against sin, may nowe and then also put in practise some suche particular reprehensions, as occasion,

on, time, place, and person requireth: you are now (by promise) to discouer those generall faults which you finde in buying and selling, and for the whiche you shewed your selfe so sharpe (this day in your sermõ) against vs that be chapmẽ.

No-bodie. Very true as you say. And because that contraries do more timelie appeare by their contraries: I thinke it expedient (for the better performance hereof) first to lay downe the lawfulnes of buying and selling, and then next the vnlawfulnes thereof. That so, aswel the excesse as the wants, being plainlie perceiued: the abuses in both maye more liuelie bewray themselues.

Pedler. Well, then shew first I pray you the lawfulnes thereof.

The end of our creation an infallible touch-stone, to trie the lawfulnes or vnlawfulnes of merchandrie.

No-bodie. I am willing (with al my heart) to performe the same. And therefore because the lawfulnes of euery action is to be tried and approued by some infallible rule, it shall not be amisse or euer we proceed in this point: first to set down that principall end of our creation, which is, as it were, the very square or shoot-anker wherevnto in al our actions wee ought to haue a principall regard:

gard: and then next, to make throughlie knowen vnto you, the facultie it selfe of buying and selling, with the causes, the kindes, the difference, the effectes and ends therof: that so, by conferring faithfully the one with the other; you maye the better perceiue howe farre men are swarued from that perfection, whereunto (in a christian care) they are to direct the continuall practise of their seuerall professions. Otherwise, if I should presentlie enter vppon the discouerie of all those crimes which be commonly incident to buying and selling, the very buiers and sellers themselues, being before vnacquainted either with the said ende of their creation, or with any one parte of the true facultie it selfe; many things (be you sure) would be esteemed for trifles, which yet by this meanes will bee found most hainous offences.

Ingroser. I like this your order excellently well: proceed therefore, I pray you, first of all in penning downe the principal end of mans creation: & then next to the description of the trade it selfe.

No-bodie. The principall ende of mans creation is the (a) glorie of God: the

(a) Pro. 16.4.

the practise whereof consisteth, especially in a christian conuersation. Wherein we are bound to shew our selues not only careful of our own saluation: but also very diligent, in procuring the good and profit one of another. Now, because the affections of our (a) hart, are onely knowen vnto the Lord him selfe, and our outward actions are also a testimony thereof vnto the world, it is therefore verye apparant, that, then the care of Gods glorie is rightly couched in the closet of our breastes, when both wee keepe our selues, (b) *the vnspotted of the worlde*, and withall, doe so witnes our loue vnto our brethren by that equity and vpright dealing, which wee keepe with them in our common affaires: as *euen (c) in our lippes appeareth no guile*. For otherwaies, how can we be said, (d) *to loue God whom we haue not seen: if we loue not our brethren whom we se daily before our face*. In whom assuredlie the Lorde presents him selfe vnto vs, as it were in a liuelie glasse representing the image of his glory, which glory of God so shining in them, we shold seeke also, by all possible meanes, to garnish with that our christiã loue aparantlie

[a] Psal.7.9. Psal.139.1.2.

[b] Collos.1.22. Iam.1.27.

[c] Psal.15.3.

[d] 1.Iohn.4.20.

ly tendred vnto them. Now, because the discharge of this our christian loue wher with we are (*a*) thus deepely indebted towards our christian brethren, may in no wise be measured by our priuate affections, ỹ Lord therfore him self hath giuen a generall lawe, requiring vs (*b*) *to do to other men, as wee would bee doone vnto our selues.* Unto the equitye of which so generall a rule, it behoueth vs all to haue a speciall regarde euen in those our faculeies and trades which wee practize on earth: not so much in respect of our selues, as for the good estate of the rest of our brethren. And this is that principall ende of mans creation: wherevnto, also euen you that bee Chap-men ought to haue a speciall care: and must witnesse the same by the continuall practize of that your vprygbt dealings, wyth other in the selfe-same facultye and trade wbych your selues doe professe.

[a] Rom. 13. 8.

[b] Math. 7 12. Luke. 6 3. Tobi. 4. 13.

Ingroser. If this be the allotted end of mans creation, & our actions (as you say) either are or ought to be an aparant testimonie therevf vnto the worlde, and that those our actions also may in no wise

wise exceed their limits & bouns alowed them in the lawes of the Lord: I feare me, the most part of our men must come short in their reckoning. But proceede now (I pray you) first in describing the lawfulnes of Merchandry and then next the vnlawfulnes therof, from the abuses incident vnto it.

10. The lawfulnes of merchandrie apparant from a consideration of the matter it selfe.

No-bodie. With all my heart. And therefore (to the end we may rightly describe the lawfulnes of Merchandry indeede, we will (according to the true order of teaching) beginne first with the description of the matter it selfe: and then next to the causes, the kindes, the difference, the endes and effects thereof. Because, that beeing made thoroughly known, both the rest of the building may more fitlie be framed, and the abuses also themselues will more easilie breake forth to the view of all.

Pedler. Indeed as you saye sir. But what is that (I pray you) which we call Merchandrie: Is it not a buying and a selling of one thing for another?

No-bodie. I confesse indeed, it is a buying and selling of one thing for another, but that is no full description therof.

of. For merchandrie, euen by naturall ne- 1. Touching
cessitie is a saleable exchaunge of saleable that matter
thinges, tending to publike profite, and we haue to
preseruation of life, without al sinister af- consider wha
fection of filthie gaine. Loe this is a per- Merchandri
fite description thereof. is.

Pedler. A perfite description in deede. Call you this a good point of merchandrie, for a man to lay foorth his money wythout any gaine? So should the seelie poore chapman be sure to buie and sell and liue by the losse. Nay sir, if you make no better descriptiõs, I pray you describe for your self, and let pas our trade without any description at all.

Eueri-bodie. What? Softe goodman Pedler, you are something too hastie: you are not vnlike to those restie iades whiche winch before they are prickte, what man? He is nowe in describing simplie the thing it selfe, wythout due consideration of the circumstaunces annexed vnto it. But go to sir, hauing alreadie defined the thing, 2. The sundry
proceede, I pray you, in discouering nexte, causes of
the causes, the kindes, the differences, the merchandrie.
ends, and effects, of all buying and selling.

No-bodie. With goodwil: and first con- cerning the causes themselues. In that

1. The efficient cause of merchandry.

I call Merchandrie, euen by naturall necessitie, a saleable exchaunge of saleable things, &c. We haue therein to consider, that a naturall necessitie, is that which we properlie call the efficient, the accomplishing, or the procuring cause of all buying and selling. Which necessitie also it selfe, requireth a two-folde consideration. For either the same consisteth in an honest preseruation of this present life: or otherwise, in the carefull continuance of christian concord, betwene countrey and countrey.

Ingroser. And are these two causes of so waightie importaunce, that the trade of Merchaundrie, must of necessitie be continued from time to time, as ordinarye good meanes to maintaine the same?

No-bodie. Yea verelie: For euen as thys naturall life of oures, can not continue one howre without the naturall supplie of naturall thinges: So hath the Lorde also in wisedome ordeined this lawfull trade of buying and selling, as a mosse necessarie meanes to maintaine the same. And as hee hath againe in (a) his owne councell determined, that no one countrey

Guil. parisi. in lib. de vitiis par. 4.

in

in all the worlde shoulde haue sufficient for it selfe in all the necessarie matters of this present life: So hath bee likewise blessed some other countreis againe, with a more plentifull encrease of that whyche they want, and further, hath with all engrafted suche an indissoluble league of naturall loue betweene countrey and countrey, that (by meanes of this lawfull trade of buying and selling) the one may haue a mutuall accesse to the other, for the easier attainement of suche interchaungeable traffike as tend most to their mintenance. And all this (I saye) especiallie, for a further encrease of loue, and the greater continuaunce of concorde betweene countrey and countrey.

Ingroser. This naturall necessity then (tending so fitlie to the preseruation of life, and continuaunce of concord between Countrey and Countrey) is that whyche you call the efficiente, the accomplysheing, or the procuring cause of all buying and selling: Wee perceyue it well. But goe to (I praye you) proceede in the rest.

No-body. Secondly, in ỳ I cal merchan-

2. The materiall cause of merchandrie.

dzie a ſaleable exchange of ſaleable things: there we haue (in like manner) the materiall cauſe of al buying and ſelling. I meane, the tempozall bleſſings, commodities, and pzofites of this pzeſent, thoſe are the matter and ſtuffe wherevppon muſt be builded all that buying and ſelling which men doe accuſtomablie pzactiſe on earth.

Eueri-bodie. If the tempozall commodities and pzofites of this pzeſent life, bee (as you ſay) the onelie matter wherevnto muſt bee employed all buying and ſelling: it foloweth then very neceſſarily, that theſe our occupiers may (at no hand) exchaunge their tempozall bleſſings foz trumperie oz trash. Oh this pincheth (I dare saye) my freend Pedler to the heart. But pzoceede (I pzaye you) in the courſe you haue taken.

3. The formall cauſe of merchandrie.

No-bodie. Thirdlye, in that I call merchandzie a ſaleable exchange of things, here wee haue alſo the fozmall cauſe of all buying and ſelling, I meane a ſaleable exchange of ſaleable thinges. That alone, and onelie that muſt bee the cauſe whiche fozmeth, which faſhioneth, and frameth foozth the whole matter.

Ingroſer. If onely a ſaleable exchange of

of thinges (as you ſay) muſt make vppe the market: that deceit then, that guile, and that fraudulent dealing which moſt men accuſtomably vſe, may at no hand be admitted in making the match. But what more remaineth?

No-bodie. Laſtly, in ſaying that merchaundzie muſt tend onlie to publike commoditie and preſeruation of life: there haue we (in like manner) the finall cauſe of all buying and ſelling: namely, an honeſt care of publike commoditie and the preſeruation of life, thoſe are the onelie and peculiar endes allotted vnto the publike practiſe of euery ſuch trade. Nowe for that the aforeſaide endes may in no wiſe be attained vnto, wythout a continuall vſe of ſuche ſaleable exchange of temporall things, wee therefore conclude, that Merchaundzie is a thing moſt neceſſarie for manne, and the lawfull practiſe alſo thereof very laudable and godlie. Becauſe the ſame (ſo aptlie ſeruing for naturall neceſſitie) maye bee generallie applied, not onely to the publike profite of forraine nations, but alſo to the priuate commoditie of our naturall countrie, and the preſeruation of this preſent life. And thus muche for the trade of

4. The finall cauſe of merchandrie.

Merchandzie in generall.

Pedler. In generall ? Why ? what (ſir I pzay you) maie further bee ſpoken, concerning this matter ? Wee thinke you haue ſayed ſo much as maie bee : and perhaps a great deale moze then you ſhal haue thanks foz.

No-bodie. As a Chziſtian manne in the diſcharge of his chziſtian duetie, ſhould gape foz no thankes : So ſurelie (foz mine owne parte) if (*a*) *I woulde goe about to pleaſe men, I were not the ſeruant of Chriſt.* Notwithſtanding, that which wee haue ſpoken before, tendeth no farther at all, than the generall deſcription of the faculdie it ſelfe : where alſo nexte to conſider the ſundzie and moze eſpeciall kindes of buying and ſelling, which are pzincipallie thzee.

[a] Gal.1.10.

3. The ſundry kinds of Merchandry.

Ingroſer. Which bee they ſir, I pzaie you?

No-bodie. The firſt kind of Merchandzie is called *Nauigatio*, which is a chargeable conuayaunce of wares, from Countrey to Countrey by ſhyppe, into all the nauigable partes and coaſts of the wozlde. And this is doone, eyther by bzinging into a Countrey ſuch kyndes of Merchaundzize,

1. The firſt kinde of Merchandrie.

dize, as the Countrey moste needeth, whych manner of dealing is fitlie termed *Importatio*: or else, by carrying foorth the commodities abounding in anie one Countrey, into such other coasts and quarters of the worlde, as wante the same, and this also is aptlie called *Exportatio*. All which the aforesaide traffiquers by the Latines also are named *Mercatores*: and wee (in our Countrey language) doe fitlie tearme them Merchaunts. Of these Merchaunts generally there are two sortes. First, Merchaunts of the *Staple*, who now transport our woolles and felles into the lowe Countreys, as also in times past they did our Tallows, Hydes, Woolfeldes, Butter, Cheeze and suche lyke: and for them doe bryng in agayne, eyther moneye, or suche other Wares as the paynefull Fleamminges affoorde them. Secondlie, the Merchaunte Aduenturers, which verie casuallie conuaying ouer our Cloathes, Saffron, and such other commodities into al the parts of the world, do bring in money againe for the same, and such other traffike besides as the countries commonly yeelde them. Nowe, both of these (whether emploied by sea or by land) are

Philosophus. 1. Politicorum.

are rightly called Merchaunts, and verye aptly comprehended vnder that first kinde of merchandrye named *Nauigatio*, the which surely, as it is of all other most dangerous, and yet (in truth) the necessariest of all, for the continuance of concord betweene country and country: so it deserues the greatest commendation of all, and (for those the aforesaide endes) to be had in the highest account.

Ingroser. Lette this suffize for that first kinde of merchandrie called *Nauigatio*, together with the allotted endes, and principall dealers therein. And nowe tell vs (I pray you) which is the second kinde of merchandrie, and to whome especially the same appertaineth.

2. The second kinde of merchandrie.

No-bodie. The second kinde of Merchaundrie is called *Deuertio*, which is a trustie transporting of wares (from those portes and hauens which were fraughted before by the aforesaide nauigation) into all the other partes and quarters of the realme, for the speedier supplie of so manie besides as want the same. And vnder this second kinde of Merchandrie also are comprehended two sortes of traffikes: For, either they are those chapmen (whether trauellers

nellers abroad in the country, or ingrosers, and retalers dwelling in Cities) which from time to time do vnlade and disburden the lately ariued naup of their wares whatsoeuer: and laying them vp in their vaults and storehouses) doe so sell the same, and vtter them foorth vnto others, as they see they haue neede: or else they are those artificers whersoeuer, which doe bring their commodities (newly gained) to the Merchants handes: as doe the Glouers to the Staplers, the Clothiers to the Aduenturers, and such like. Thus seeking by their daily endeuour, and painefull trauels, to fraught the lately vnladed nauie afresh, and to further the same in her future voyages, for the speedier accomplishement of bothe the aboue named ends. Now the ouersight and care for the execution hereof (reaching it selfe generally to all) more properlie belong, not onely to Politikes, I meane the Magistrates of euery citie and shire, who are to see a generall prouision made for the whole bodie and state of their countrie, but also in more speciall maner to housholders, whose whole endeuour must principally be employed about the necessarie prouision of their housholdes and families. For other-

Philosophus. 1. Ethicorum.

1.Tim.5.8. wise they (a) shoulde shewe them selues to be woorse than Infidels, and to haue denied the faith of Christ. All which persons thus profitablie employed eyther by sea or by land, are woorthilie also accounted Merchaunts. Such were (b) those men (of whome weee reade) who (carying vppon their cammelles spicerie, rozen, and mirrhe) bought Ioseph and bare him into Egypt. As are also the Merchants of our time, who passing from France to Spaine, ouer the mountaines called Pyrenæi, doe sometimes go through the middest of those mountaines, hauing an hole digged thorow before in the darke: and from France to Italie ouer the Alpes: and at this daye from Germanie into the low-countries adioining: and not long since, from high Dutch-land, both Merchaunts and their wares were customablie carried into the low-countries with wagons.

Genes.37.28

Ingroser. You haue spoken alreadie of two kindes of merchandzie: the first named *Nauigatio*, appertaining (you say) vnto Merchants of the Staple, and Merchant aduenturers. The second called *Denectio*, whose practise concerneth especiallie the Ingrosers, Trauellers, and country Artificers

ficers, although the care for the execution thereof more properly beſeemeth the Magiſtrates of cities and Maiſters of families. But I pray you (ſir) to what kinde of Merchaundzie will you aſcribe that faculcie or trade which the Haberdaſhers, Mercers, Pedlers, and ſuch other do practiſe?

No-bodie. Uerely euen vnto that third kinde of Merchandzie, as yet remaining vntouched, viz. *Negotiatio*, that is to ſaie, a ſaleable exchange of temporall thinges, practized onelie by ſuche as do make a profeſſion thereof for filthie gaine: whiche may fitlie bee called a chopping or chaunging. And of this third kinde of Merchandzie alſo are ſundzie ſorts of chopmen. For eyther they are thoſe Haberdaſhers Mercers, Pedlers, and ſuche like, which, buying of one doe ſell to an other: or elſe they are thoſe occupiers, graſiers, traunters and others, who carieng from any part of the realme ſuch cattell, corne, and other commodities as groweth there, into ſome other part & place of the relme, or, who buying leane Oxen, Sheep, and other cattel abzoad in the countrie, do fat thē in paſtures, & ſo ſel thē foorth for their beſt aduantage.

The third kinde of merchandrie.

Now

Now these two sortes of traffikers (containing diuers sortes of chapmen) are all comprehended vnder that third kinde of merchandzie called *Negotiatio*, and maye very fitlie be termed chappers and chaungers. And whereas the trade of these men, shoulde especially bee employed towardes the preseruation of those poore people which are otherways vnable to make their prouision themselues, wee see the same to be of al other the most beastlie abused. And therefore this was that kinde of merchandzie, against the abuses whereof I speciallie did bend my purpose this day.

Pedler. What fault sir, I pray you, is to be founde therewith, seeing you confes the same to be a kinde of merchandzie: and merchandzie, you sayd but euen nowe, is so necessarie a matter, as without the same, neither kingdome nor countrie, no, nor this life it selfe can long time continue.

No-bodie. Although I allowe Merchaundzie (beeing simplie considered) as a most necessarie meanes for the maintenance of all the aforesaid matters, doth it therefore follow, that all those abuses whatsoeuer which be commonlie incident vnto it, must passe vncontrolled, euen by a speciall priuiledge

priuiledge of that the aforesaide warrant: I thinke nay. For, who would account this a good kinde of reasoning? Such a one graunteth a generall alowance of wines as they are of themselues: therefore hee disalloweth no one kind of abuse belonging to wine whatsoeuer.

Ingroser. That were a childish collection indeede: for wine, although of it selfe, it be a good creature of God: yet oft times we see the same to be but beastlie abused.

No-bodie. Euen so is this kind of buying and selling, which although it be most necessarie for man: yet notwithstanding, (through the abuses thereof) wee see him eft-soones more endangered thereby, than by any thing else whatsoeuer.

Pedler. What abuses, I pray you, are to be taxed therein? the same being one of those kinds of merchandzie, which (you say) is so necessarie and commodious for man.

No-bodie. Although the same be a kind of merchandzie, and therefore (in respecte of it selfe) very necessary and commodious for man: yet for all that (suche difference there is of buying and selling) that the the trade it selfe requireth a two-folde consideration. For, either the same is naturall,

4. The difference of merchandrie, the same being either naturall or vnnaturall.

turall, and then very necessarie and commendable: or else it is vnnaturall, and then not so much necessarie, as hurtfull and horrible.

Ingroser. And when is the same (I pray you) to be accounted naturall?

1. Naturall, and how? No-bodie. Verely, when as it tendeth truely to the aforesaid endes, I meane to a publike commoditie & preseruation of life: and that also wythout all sinister affection of filthie gaine, which was the difference I putte in the definition it selfe. Being thus vsed, the same is most naturall, and commes in the right kind.

Pedler. And when againe is it to be accounted vnnaturall?

2. Vnnatural, and that both from the vse, and the ende. No-bodie. Euen at euerye suche time as the same is not practized vppon speciall regard of the causes and endes aforesaide, but only vpon an insatiable desire of gaine, and for the loue of money.

Bueri-bodie. Call you this an vnnaturall kinde of chopping and changing?

1. Vnnatural in vse & how? No-bodie. What else? Whether we respect the vse, or the ende. For first (concerning the vse) who seeth not the same to bee verie vnlawfull, seeing it swarueth so shamefully, not onelie from the naturall

and

and proper vse by seruing the insatiable desires of menne, whiche neuer crie hoe: but for that also it tendeth to an infinite toile, and leadeth menne headlong into an endlesse labyrinth: For, a couetous man (a) *May neuer be satisfied with monie.*

[a] Eccles.5.9.

Ingroser. And howe is the same vnnaturall concerning the end?

No-bodie. Thus: namelie, when (besides the former vnlawfull vse) it containeth in it selfe (albeit improperlie) a certaine filthinesse: in asmuch as it importeth an vnhonest ende. For, that manne (whosoeuer) which maketh filthie lucre, the finall cause of his buying and selling, (a thinge too apparauntlie appearing in the practize of so manie as doe buie their wares, with a predeterminate purpose to sell them dearer agayne, the propertie of theyr sayde wares remayning vnchaunged, and their charges considered) vndoubtedlie, that mannes buying and selling is meerelie wicked, because it proceedeth from a couetous intent, and desire of riches, which is euermore a sinne, not onelie directlie against the lasse Commaundemente, which saieth, *Thou shalt*

2. Vnnaturall in the end, and how?

Chrysost. opere imperf. hom.31.

[b] Exod.20.17.

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2. Vnnaturall in the end, and how?

Chrysost. opere imperf. hom.31.

not couet thy neighbours goodes: but also flat oppoſit and contrarie to the law of nature, (*a*) which willeth vs *to do to enerie man, as we would be done vnto our ſelues, for this (ſaith Chriſt) is the law and the prophets.*

[a] Math.7.12.

Ingroſer. Will you then condemne this trade of buying and ſelling, becauſe of ſome abuſes incident vnto it. This (me thinke) is abſurd, Anabaptiſticall and wicked.

No-bodie. I deſie the Anabaptiſts and all their hereticall opinions, with no leſſe deteſtation then I abhorre all abuſes in buying and ſelling: touching the ſimple allowance whereof, I haue anſwered partlie before. Neither was it the mind of the Apoſtle (*b*) (as I taught frō my text) ſimplie to condemne the faculty it ſelfe. For whereas hee onelie forbiddeth the oppreſſion, the guile, and thoſe fraudulent fetches whych commonlie are incident to buying and ſelling: who ſeeth not how (by the *Antitheſis*) he couertly includes a ſpeciall commandement concerning true dealing therein. And yet notwithſtanding this his ſimple lowance thereof) no wiſe man (I am ſure) will denie, but that manie queſtions maie grow concerning this matter.

[b] 1.Theſ.4.6.

Ingroſer. But before we come to theſe queſtions,

questions, I pray you tell mee in trueth, whether you thinke this trade in it selfe to be simplie lawfull, or flatlie forbidden.

No-bodie. Albeit you buyers and sellers (euen) by the verie qualitie of that gaine whyche you gette for your wares) maie not onelie in some sort bee iustlie approoued, but also in some sorte agayne most iustlie reprooued, because gayne is commonlie of two sortes (I meane either honest or filthie) yet notwithstanding the trade of it selfe, I graunt to bee meerelie lawefull. And againe, whereas manie of our Buyers and Sellers (bewitched with a blinde and inordinate desire of riches) doe both blaspheme the Lorde for their losses, grow vnthankefull to him for their gaines, yea and oft times also with (lying, swearing, and forswearing themselues) doe sell foorth vnto others theyr wares at an vnreasonable reckoning: yet this I accounte rather a fault of the man, then of the matter it selfe, and therefore doe not thynke the trade (for these causes) shoulde bee simplye condemned.

Pedler. Then you doe not simplie deny the thing it selfe as vnlawfull: but

onelie in respect of the abuses belonging vnto it.

No-bodie. It is verye true. For as some thinges are flatlie forbydden, not by waye of circumstaunce onelie, but because they bee also euill in their owne nature, namely, aduulterie, murther, theft, and suche lyke, which in no wise maie bee practized of anie, wythout a manyfest breache of the lawe of GOD: So there are some thynges agayne, which be forbydden, onelie (as it were) by occasion, not because they are euill of them selues, but for that (by reason of theyr manifolde abuses) great euils oft tymes doe ensue the practize of them, as wyne, meate, fyer, water and such lyke. Which things (albeit in their proper nature) they are most necessarie and commodious for man: yet oftetimes we see (euen in a miserable experience) that (by their abuse) they are turned to his destruction. In the selfe same condition consisteth this your facultie of buyinge and sellinge. Which although (in the owne nature) the same bee not euill: Yet notwithstanding it maie bee vnlawfull by reason of the abuses incident vnto it.

Ingroser.

Ingroser. Thys then I suppose to bee the whole skope of your speeche, namelye, that the faculte of it selfe, is in no wise to bee simplye forbidden: notwithstanding the abuses befallyng vnto it.

No-bodie. It is euen the same. For as wyne, meate, fyer, water and suche lyke, are (notwithstanding theyr abuses) in no wise to bee vterlie taken from man, but onelie the abuses themselues to bee reformed: So surelie, this your faculte of buying and selling (albeit manie abuses are incident vnto it) maie (at no hande) bee barred from the common societie of men, but onelie the abuses thereof (by the Magistrate) must seuerelie be punished.

Pedler. You prattle verie much of the abuses in buying and selling, I pray you sir, what one abuse are you able to name therein?

No-bodie. I prattle not (good brother) I speake the trueth. And whereas our nature is giuen commonly to doate on the thing it desireth; Yet would I not haue you so stubbornelie addicted to the swaie of vnbridled affections, as nothing

maye mooue you to acknowledge those euident abuses whych by apparaunt demonstrations maye plainelye bee prooued.

Ingroser. Well sir, you haue hytherto handled the lawfulnes of buying and selling: describing fullie therein the facultie it selfe, the causes, the kindes and difference also thereof. I praye you in like manner (seeing you harpe so sore vppon the abuses) declare now at large the vnlawfulnes of merchandzie.

2. The vnlawfulnes of merchandry considered either in the abuses: or in the effects which follow the same.

No-bodie. Wyth all my hearte: wherein you haue to remember that the vnlawfulnesse of Merchaundzie must bee considered, partlie in respect of the abuses incident vnto it: and partly also in respect of those fearefull effects which followe the foresaid abuses.

Ingroser. Verye well. But shewe foorth (I pray you) first the abuses themselues.

1. The abuses are, either in the matter sold: or in the maner of selling.

No-bodie. The abuses in buying and selling, (notwithstanding they bee manie) may verie fitlie bee referred either to the matter it selfe whiche is to be solde: or els to the manner of selling the same.

Ingro-

Ingroser. Leauing the maner of selling a while to place more conuenient, I pray you speake first of the matter it selfe which is to be sold.

No-bodie. I am willing vnto it. Wherein firste wee haue to entreate of the abuses incident vnto the matter generall: And then nexte, of perticular abuses more speciallye concerning the same.

1. Abuses in the matter sold, either generally or particularlie.

Ingroser. Well, then shew first (I pray you the abuses incident vnto the matter generally.

No-bodie. With good will. First therefore this one principall abuse (for all) maie generallie bee considered in the matter it selfe. I meane, when menne make a sale of such thinges as tende neither to the publique profitte, nor the honest preseruation of life: But rather of suche tryfling toyes as traine the people to a peruishe vanitye, cause them contynuallie to consume their substaunce, and prouoke them eft-soones to presumtuous sinnes.

1. The abuses in the matter generall and how?

Eueri-bodie. I pray you sir what tryfles are those?

No-bodie. Surelie, euen suche

as are too horrible to be named, muche more to bee practised of Christians. As for example, those vaine and vnnecessary trifles, which serue fitlie for nothing but to pricke men in pride. Also Cardes, Dice, and other suche detestable chaffer, the bewytched baytes of the Diuell to bleare mens eyes, and to allure them wyth all vnto the mysspending of that their portion of time in vngodlinesse and vanitie, (a) which the apostle willeth them *redeeme with virtue and godliness.*

[a] Ephe.5.15.16

Pedler. What are those trifles to vs sir, seeing wee make them not (as you knowe your selfe) but onelie do buy them for money, and so sell them againe?

No-bodie. Although you make not these thynges (as you saye) but onelie do sell them: Yet notwithstanding you must remember with all an infallible rule of the lawe, whiche sayeth, that hee that gyueth but onelye an occasion of an other mans losse: the same man shall bee adiudged in lawe to haue gyuen the losse him selfe. Whych saying (no doubt) is both according to reason, and agreeable also with the proporcion of faith. Because not onelie they (b) *that doe such thinges, are guiltie*

[b] Rom.1.31.

guiltie of death: but euen they alſo which fa-
uour or conſent vnto them that doe them.
And therefore, although it (*b*) *bee neceſſarie* [b]Math.18.7.
that offences ſhould come: yet wo to that man 1.Cor.11.19.
by whome the offence commeth.

Ingroſer. But wherfore I beſeech you, ſhould the ſale of ſuch things be ſo heinous an offence?

No-bodie. Not onely becauſe they pro-uoke men to prive, & to miſpend their time, (as hath bene before declared) but eſpecial-ly for that they tend in no wiſe to publyke profit, one principall end whervnto all buy-ing and ſelling muſt principally be imploi-ed. For what a commoditie call you this, that our Engliſh Chap-men ſhould con-uaie ouer to forraine nations, whole thou-ſands of our countrey coine with other trum-porall commodities: and that onelie for a needles exchaunge of their trumpery, their traſhe and moſt trifling vanities? What man would euer bee ſo mad as to account hym for a profitable Steward, who (being put in ful truſt to imploy his maiſters trea-ſure to the moſt commoditie that may bee) doth verie wastfullie lauiſh foorth the ſame not only to no gain at al, but alſo euen vpon ſuch trifles as do nothing els but train the

whole houſhold to prouide to vnthriftines, and all other vnſpeakeable vanitie?

Ingroſer. Your compariſon holdes not. For the ſteward, beſids that he is a ſeruant (& therfore not his own man) he is alſo put in truſt with another mans treaſure, wherof, hee may in no wiſe diſpoſe at his pleaſure without his maiſters appointment. But wee (you know) are euerie waies our owne men, ſubiect to the controllment of none, and ſuch beſides as are the intire owners of that which we poſſeſſe: and therefore our money and whatſoeuer beſides is wholly our owne, and in our owne power to employ the ſame as ſeemeth vs good for our greateſt commoditie.

No-bodie. Well, be it ſo. And yet this notwithſtanding you graunt by the waie, that if I be able to proue you a ſteward, then (for ſomuch as you are now but a ſeruant) you are not otherwiſe to deale wyth your treaſure, than according to the onelie direction of him, whoſe authoritie you are ſubiect vnto. But are not all men (I pray you) (*a*) ſubiect vnto the authoritie of the Lord? (*b*) *Is not euery liuing ſoule a ſeruant to the Lorde?* Are not all thoſe bleſſinges which we generally inioy on earth (*c*) *Lent*

[a] 2. Maca 9.12 Iames 4.7.
[b] Pſal. 119.16.
[c] Iob 1.22. Eccleſ. 5.14. 1. Tim. 6.7.

vs a time of the Lorde? Haue wee not euery one (in our ſeuerall callings) (*a*) *Receiued a ſtewardſhip of the Lorde?* And muſt not euerie one of vs alſo, be (*b*) *Sure to yeeld an account to the Lord of our ſeuer all ſtewardſhips?* If therfore we be found in our reckoning, either to (*c*) *Haue hid our talents, or otherwiſe very waſtefullie to haue* (*d*) *conſumed our maiſters treaſure: we ſhall be ſure to be caſte* (*e*) *into vtter darkeneſſe, where is weeping and gnaſhing of teeth.*

[a] Luc. 16. 1. 2.
[b] Matth. 25. 19. Luke. 16. 2.
[c] Matth. 25. 26.
[d] Luke 16. 1.
[e] Matth. 25. 30.

Pedler. But (ſir) how can it be ſaid that wee waſte our goodes, when as we receiue our owne with auauntage? Uerie ſure I am (for mine owne part) that I gaine more cleerlie by dice, cards, counters, points, and ſuch like, in one quarter of the yeare, than I doe by all the reſt of my wares, in the other three quarters following.

No-bodie: It may bee ſo, howbeit, chriſtians ought not to be ſo much carefull of gaines, as wyth what chriſtian conſcience they doe get their gaines: becauſe all your actions (as you haue hard before) muſt tend wholy to the glory of God. And whereas you ſay further, that the gaines that you gette by ſuch miſgotten Merchandize, is more in one quarter of the yeare, then that

which you win (by the reſt of your wares) in all the whole yeare beſides: very ſure I am and dare boldlie affirme it, that the Lorde (by the onely meanes of thoſe Merchandize) is more beaſtlie diſhonoured in that one quarter then in all the whole yeare beſides.

Eueri-bodie. Which waie ſir, I praie you?

No-bodie. Euen by dicing, carding, and ſuch other vngodlie games wherewith all our careleſſe ding-thrifts are ſette daylie a gogge: and whereof alſo enſueth couetouſneſſe, theft, lying, ſwearing, forſwearing, quarrelling, killing, with other like fruits of the fleſh.

Eueri-bodie. Why? would you not haue men to bee merrie and driue awaye the time in good fellowſhippe? I perceiue you are one of thoſe Puritanes, who allow neither of paſtime nor pleaſure. Surelie, you are the ſtraungeſt people that euer I hard of.

No-bodie. It ſeemeth ſtraunge vnto you, (a) *that wee runne not togither with you vnto the ſame exceſſe of ryotte, and therefore you ſpeake euill of vs*. Howbeit it is ſufficient for you, (if you had the grace to conſi-

(a) 1. Pet. 4. 4.

der

der it) that you haue (a) *spent the time of your life after the lustes of the Gentiles: walking in wantonnesse, lust, drunkennesse, gluttonie, in drinkings, and all abhominable Idolatrie* (b) *and therefore* (from hence foorth) *shoulde learne to liue* as muche time as remaineth in the fleshe) *not after the lustes of the fleshe, but according to the will of God.*

[a] Ephes. 4. 22. 1. Pet. 4. 3.

[b] 1. Pet. 4. 2.

Eueri-bodie. Why man? thinke you diting and carding to be a sinne? now sure you speake you wot not what.

No-bodie. I doe not onelie thinke it (deare brother) euen with my very heart: but I coulde also confirme the same with inuincible reasons, were it not beside the purpose whiche wee haue in hande. Notwithstandyng take this for the present, as a generall aunswere to that your demaunde, namelye, that if Dice, Cardes, with other their appurtenaunces are suche infectious snares of Sathan, as none may safelie either buye or sell the same, vnlesse hee will desparatelie incurre the displeasure of G O D: howe dare anie manne then so boldelie bequeath his eies, eares, hands, and toong, yea, euen his whole bodie and soule, as a sacrifice solde ouer, to

that

that vile seruice of Sathan, whereunto so many (by those his bewitched baites) are most beastlie allured?

Ingroser. Nay now sir, the pouertie of your cause too plainelie appeareth, seeing you are driuen a begging for proofes to vnder-prop the same. For what if it be answered againe, that the sale of such things is not so sinnefull a matter as you would seeme for to make it: are you not nowe as farre from your proofe, as you were before from the point of your purpose?

No-bodie. Well, yet thus much your speech dooth seeme to insinuate, that if the sale of such things be proued vnlawfull: then for any to abuse themselues with the vile practise of them, is much more vnlawfull.

Ingroser. Yea surelie, I must needes confesse the same: But why do you deeme the sale of such things so horrible a sinne?

No-bodie. Not onelie, because they make so much to the dishonour of God, and allure men so lewdlie to such a vaine misspending of their time (as hath beene tolde you before) but for that also, they tend not to a publike profite, one principall ende of all buying and selling.

Pedler,

Pedler. Why, but I tolde you also before, what profite we gaine by the sale of such thinges.

No-bodie. You did so indeede: howbeit, we speake not nowe of anie priuate, but of a publique profite: to the participation whereof all men are ordained. Now then, what publike profite (I pray you) is that, where, for the gaine of two, ten thousande do loose.

Eueri-bodie. Which way sir I praie you?

No-bodie. First, in bestowing their Lords treasures vpon such needlesse toies: nexte by mispending their portion of time in such trifling vanities: lastlie, by hazarding that wealth in one houre, which their forefathers had bene hoording vp for them many hundred yeares: and all these, by the occasion and meanes of those sugred baites of the diuell. If therefore you woulde gladly imploy your seuerall trades to the glorie of God, and the good of his Church, it behoueth you especiallie to consider before for what purposes each sorte of wares are, or ought to be prouided, namely, whether for the necessary prouision of this present life, or for the seemely garnishing and

Dist. 47. decretor. Can. Omnes.

bedecking

bedecking of nature, or else for an honest recreation and pleasure. And then nexte you must (wyth an honest and christian care) driue the prouision of all your wares, as neare vnto the aforesaide purposes as possiblie you may: wherein also these fewe rules following, must (in all your buying and selling) of necessitie be duelie obserued: first, that all those wares, which you prouide for preseruation of life, do (in any wise) tend (so neare as possiblie they may) to the publike profit and comfort of al men: secondly, that al such merchandize as chapmen prepare for the adorning and bedecking of nature, be such as are seemelie, and may serue verye fitlie for euerie calling: and thirdlie, that those thinges which are any waies procured for pleasure, bee such as may in euery sort be made appliable to honest recreation. But these foolish proud toys for prickma-deintie dames, these dice and cardes, for these careles ding-thrifts, these hobbi-horses, rottles, & painted boxes for boies, with 1000. trifling toies besides, do in no wise tend to any the aforesaid ends as experience too plainelye approueth: and therefore the sale of such things is meerly vnlawful. And thus much briefly, for the a-

Necessarie rules for buyers and sellers.

1. The first rule.

2. The second rule.

3. The thirde rule.

buses generally considered in the matter it selfe which is to be solde.

Ingroser. Very wel: now haue you next to declare with all, what perticular abuses are more specially to bee considered in the matter also it selfe.

No-body. The perticuler abuses ar those which more properly concern the matter: & are (as I tolde you before) to be considered in regard, either of the quality, or els of the quantity of wares which are to be solde.

2. The abuses perticulerlie considered, are either in the qualitie, or quantity of the matter.

Ingroser. Why: what abuses are to be cõsidered (I pray you) in ỹ quality of wares?

No-bodie. First, there may be an abuse in the qualitie when wares which are to be solde, do either vtterly want that quality of goodnes which naturally they ought for to haue: or when, hauing the same in som sort, they are made by a glittering shew of more goodnes, to seeme much better then properlie they are of themselues.

1. In the qualitie of the matter, either by an vtter want of goodnes: or by a show of more then it hath.

Ingroser. Shew first (I pray you) when wares doe want that qualitie of goodnes, which naturally they ought for to haue.

No-bodie. They do vtterly want the same when either they are naught of themselues: or when (beeing otherwaies good in some sort) they are but naughtely vsed.

1. By an vtter want, being either naught of themselues or but naughtely vsed.

Ingroser.

Ingroser. And when are the wares vtterlie naught of themselues?

1. Naught of themselues, and how?

No-bodie. When hauing no one tote of that qualitie of goodnes, of comelinesse, and of honestie which naturally they ought for to haue in a speciall regard of those the aforesaid ends: they are notwithstanding made saleable Merchandize. As for example, when chapmen (hauing no conscience at all in their dealings) doo sell out corrupt things for pure things, vnwholesome things for wholesome thinges, hurtfull things for profitable things, and such like. All which are so farre off, eyther from preseruation of life, or continuance of concorde betwene countrie and country, that they rather destroy the state of the one, and vtterlie doo dashe the verie diademe of the other in peeces.

Ingroser. And when also are wares (being otherwise good in some sorte) but naughtilie vsed?

2. But naughtilie vsed, and how?

No-bodie. Verely, when as the sayde wares (beeing not simplie euill of themselues) are deceitfully deliuered foorthe wyth a faire pretence of some other qualitie of goodnesse, comelinesse, or honestie than that which naturally they haue of thē-

selues,

selues: I meane when one kind of ware is sold for another, by reason of som likenes y it hath with the other kinde of wares, for the which it is so deceitfully solde. As for example, when chapmen are not ashamed at all to sell copper for golde, fustian-anapes for veluet, Flaunders tikes for right Brasil tikes, with a thousand such slights, whereby the simple and ignorant sort are most shamefully abused.

Pedler. Is not their owne eie their chapman, to looke well on our wares or euer they buy them?

No-bodie. And shold not your own conscience also be a faithfull surueyor, to size your said wares or euer you sel thē? but tel me, I pray you, in good earnest, could you be content for these your cōterfeit wares to be paid againe with counterfeit coyne?

Pedler. Beshrewe mee then: for howe shoulde I be able to liue, if I were so vnconscionably serued?

No-bodie. And how should the other I pray you be able to liue, whom your selfe so vnconscionablie deceiueth, without any conscience at all? Notwithstanding, howsoeuer your selfe shal swarue from the law of nature, in an vnconscionable sale of

your wares, and howsoeuer with Atheists and worldlinges it is deemed no deceit at all to deceiue a dissembling wretch: yet would I haue Christians in no wise to recompence euill for euill, but (leauing vengeaunce to the Lorde, to whome alone it belongeth) to keepe an vpright dealing with men, howe vniustlie soeuer they are dealt withall (by other) them selues. Neither was it my purpose (in propounding the question) to tollerate deceit for deceit, but onelye (by a supposed deceipte from others) to let you see your shameles deceyuing of menne, that so (seeing the same by some meanes) you might the sooner bee ashamed thereof.

Ingroser. Hauing hitherto heard the first particular abuse, concerning the qualitie of wares: you are now next to declare how wares (hauing also a quality of goodnes in some sort) are made by a glittering shew of more goodnes, to seeme much better than properly they are of themselues.

2. A shewe of more than it hath, either by preteding that good which it hath not: or by hiding the euils which it hath.

No-bodie. That may easily be doone. For notwithstanding, the wares be neither naught of themselues, nor naughtely vsed, by deceitfully selling some one for another, yet the abuses this way considered, may also

so

so be wrought in a double respect: namely, either by pretending that quality of goodnes to be in the wares which properly they haue not: or otherwaies by couering and hiding those euils which they haue.

Ingroser. How first by pretending that good which they haue not?

Nobodie. When as chapmen not contenting themselues with that qualitie of goodnes, which wares haue simply in their proper nature, doe seeke to better the same onelie in an outward shew: the inward substance and essentiall quality being still the same, or rather worse then before. And this either by poulsing and scartching their wares to giue them a glasse, to dazel mens eies: or otherwaies by matching a course & a better togither, (a) that so (the basenes of the bad more brauely setting foorth the beauty of the better) simple men may bee made more desirous therof. Which dealing of theirs (how delightfull so euer) differeth vndoubtedly, nothing at all from the practise of an vnsatiable Strumpet or whore: who prancketh her necke, and painteth her face, to make fantasticall fooles more eger vpon her.

1. By pret
ding a goo
nes, and ho

[a] Iob. 20. 12. 13. 14. &c. Isay. 29. 15. 16. 17.

Ingr. And how also by hiding those euils

which they haue?

No-body. Verely, when vnconscionable, chapmen do either prouide them darke shops, & close houses of set purpose, to blind the blemishes of their wares, & to darken those their deformities, which otherwise would be apparant to al men: or when (the defects and faultes of their wares beeing not outwardly apparant to others, but inwardlie knowne to themselues) they doe verie wickedlie conceale them, and will in no wise bee brought to discouer the same.

Ingroser. Thinke you then, that a man (in conscience) is bounde to discouer the imperfections and wants of his wares?

No-body. Yea no doubt. And the reason is, for that euerie man ought to be no lesse carefull of another mans commoditie than of his owne. Whereunto also, euen the verie institution of nature, and light of reason doe leade vs. For nature (wee see) dooth shewe her selfe euerie waie as carefull in conseruing the meanest member, as the mightiest of all. And reason also requireth, that nothing be doone guilefully, deceitfully, nor fraudulently among men, according to that which the Apostle com-

commaundeth, saying: Let no manne oppresse nor defraude his brother in bargaining (or in any maner of thing) for the Lord is the auenger of all such euill. So then, those false men (you see) do not only degenerate from nature her selfe, but do further declare themselues to be verie unreasonable beasts, who seeke thus to shrowd the blemishes, and to darken the deformities of those their wares, which they deliuer for good to their brethren in bargaining.

Pedler. A proper deuise forsooth: but followe it who lust. For howe shall we be sure to sell? Or who will be hastie in buieng our wares when the faults therof are apparantly knowne?

No-body. As though the discouerie of their faults woulde be anie hinderance at all to a conscionable sale of your wares: or as though those faultie wares (beeing unfit for one purpose) may not fitlie be made to serue for another. If therefore you chapmen woulde first enquire of the buier, for what purpose he buieth, shoulde you not easilie perceiue (by the answere he giueth) whether those your saide wares will sufficiently serue him, or not? Nowe if by his

answere you finde them vnfit, then looke in gods name, that you lay them aside, and either prouide him of better, or otherwise do tel him you haue not to serue his turne. But if you perceiue that his wares (notwithstanding their imperfections) maye as fitlye serue for his purpose, as if they were better: then, hauing first acquainted the buier with their faults whatsoeuer, do assure him in all simplicitie, that the same, notwithstanding their wants wil both fitly serue his turne, and that you also your selfe may affoorde it vnto him of an easier reckoning. Surely this conscionable dealing, howe hardlie soeuer it seemeth now, being but practised a while, would in the end procure you such credit, that whereas the other (who deale but deceitfully) doe purchase a pennie, you your selfe shall bee sure to purchase a pounde. Besides that, as the buier, by this meanes, shall not be disappointed of that his principal purpose, nor at no hande bee deceiued wyth those faultie wares. So neither shall the seller himselfe incurre the displeasure of GOD, by encreasing his wealth with deceitfull gaine.

Pedler. Why sir, is not the market open

open for euery man to make the best of his owne?

No-bodie. I confesse no lesse: But yet so, as the same be not sought with the hurt of another. Otherwaies, the gaine that he getteth to himselfe, would but tende to the griefe of the rest. Euen as if the hand should hoord vp to it selfe that food which belongeth indifferentlie to al the other members of the bodie: and yet, who seeth not, that this vnnaturall greedinesse would(a) turn (in the ende) not onelie to the destruction of the whole bodie, but also euen vnto the extreame annoyaunce of the hand it selfe.

(a) 1.Cor.12.21

Ingroser. Well: hauing hitherto heard those particular abuses which concerne the qualitie of the matter: you are nowe next to declare the other particular abuses also more speciallie concerning the quantity of the matter which is to be solde.

2. In the quantitie also of the matter which is to be sold, either by abusing of weights and measures: or by vsing sophisticall practises.

No-bodie. With all my heart: wherein you haue first to consider, that another perticuler abuse in buying and selling, may bee drawen from the quantity of the matter which is to bee solde, namelie, when as wares doe faile either in their waight or measure, or both: a thing directlye

contrary to that distributiue iustice, which geueth generallie to euerie one his owne.

Pedler. How is it possible (I pray you) that any should this way be deceyued, whē he seeth the wares both measured and weied before his face?

No-bodie. Though this which you say were true, yet notwithstanding the simple may soone be deceiued, and that either by abusing of weights and mesures, or otherwise, by vsing sophisticall practises and iugling sleights.

Ingroser. Howe first by abusing of weights and measures?

1. By abusing of weights & measures, which is either in hauing vnlawfull weights, or in abusing of lawfull weights.

No-bodie. Verelie, when as the weightes and measures are not rightlye practized, according to that speciall ende whereto they were in iustice apointed: but very vnconscionablie abused, to the speedy enriching of the owner himselfe, and the vtter impouerishing of all other besides. Which may also be done, either by hauing vnlawfull weights and measures, or else, by vsing of lawfull weights and measures vnlawfully.

Ingroser. How first in hauing vnlawfull weights and measures?

No-bodie. When as chapmen possessing

sing two manner of weights and measures (I meane a greater and a lesse) doe vse to buy with the greater and sell wyth the lesse: a thing flatlie forbidden by the lawe of the Lord, who saith, (a) *Thou shalt not haue in thy bagge two manner of weights, a great and a small, neither shalt thou haue in thy house diuers measures, a great and a small. But thou shalt haue a right and a iust weight, a perfite and a iust measure shalt thou haue, that thy dayes may be prolonged in the lande which the Lord thy God giueth thee: For all that doe such thinges are abhominable to the Lord.*

1. In hauing vnlawfull weights, and how?

[a] Deut. 25.13, 14. Prou. 16.11. Prou. 20.10.

Ingroser. This I must needs confesse to be a fault: But how also (I pray you) in vsing lawfull weights and measures vnlawfullie?

No-bodie. When as the seller hauing onelie but iust weights and measures in his bagge, doth yet notwithstanding verie vniustlie abuse men, both in the weying of wares, and in the measuring of wares.

2. By abusing of lawfull weights either in the weying of wares, or mesuring of wates.

Ingroser. Howe first in the weying of wares?

No-bodie. When (notwithstanding both weights and ballaunce bee iust) the quantitey of wares is deceitfully impaired.

1. In the weying of wares, and howe?

And this, either by turning the cocke on the beame, with a tricke of the finger, or else by dashing the skales deceitfully vpon the boord, that so (the ballaunce rebounding backeward) their proper and naturall course may be turned with a trice.

Ingroser. And howe also in the measuring of wares?

2. In the measuring of wares, and howe?

No-bodie. Verelie, when as (measures being both iust and straight) the seller notwithstanding doth very deceitfully diminish the iuste quantitie of that which is to be solde. And this also, either by casting the measure a crosse: or otherwise, by slipping very sleightly the yard-wand behind the thumbe, to curtoll their proper and naturall length, with fortie such fraudulent fetches. All which whatsoeuer, are flatly forbidden by the mouth of the Lorde, who

[a] Leuit. 19. 35, 36 saith (a) *You shall not deale vniustly in iugement, in line, in weight, or in measure. You shall haue iust ballances, true weights, a true Ephah, and a true Hin: I am the Lorde thy God, which haue brought you out of the lande of Egypt, therefore shall you obserue all mine ordinaunces, and all my iudgementes, and doo them, I am the Lord.*

Pedler. Call you these, the particular a-

buses

buses more specially concerning the quantity of wares? Surely, I had thought the scriptures had neuer medled with any such trifling matters.

No-bodie. Undoubtedly, the (a) *Lawe of the Lord is not onelie most pure and holie,* but euery way also most absolute, equall, and perfit, teaching throwly both what is to be doone, and what to bee auoided in euery calling. Neither are these suche trifling matters (howe triflingly soeuer you trifle therewith for a time) (b) *hauing no trifling, but a terrible vengeance allotted vnto them.*

a Psal. 19.7,8.

b 1. Thess. 4.6.

Ingroser. Well, is this all you haue to say concerning the quantitie?

No-bodie. Not so: For (besides such abusing of weights and of measures) there may be a maruellous deceit in buying and selling, when both weights and measures, and the wares also themselues being good, the seller notwithstanding dooth seeke by sophisticall practises and iugling sleights, to impaire the proper and naturall quantitie of that which is to bee solde: and this, either by putting more matter vnto it, or otherwise by misusing and mangling the matter it selfe.

2. By vsing sophisticall practises: and this either by putting more matter vnto it: or else by marring the matter it self.

Ingroser.

Ingroſer. Howe firſt by putting more matter vnto it?

1. By putting more matter vnto it, and how?

No-bodie. Verelie, when ſome other kinde of mixture is vnconſcionably added vnto thoſe good and ſaleable wares, and that alſo with a wicked intent, either to augment their meaſure (as the Vintners do, who vſuallie mingle their wines with water) or elſe to encreaſe their weight: as the ſheepmaiſters and haberdaſhers, nowe adaies deale, the one verie cunninglie watering their wooll, the other verie craftely waſhing their fruites, to make them the beauter.

Ingroſer. And howe alſo by miſuſing and mangling the matter it ſelfe?

2. By marring the matter it ſelfe, & howe?

No-bodie. When as chapmen (not contenting themſelues with the naturall propertie of thoſe ſaleable wares) doe verie ſleightlie tranſforme and alter their matter: to make them (by this meanes) ſeeme more in quantitie than otherwiſe they ſhould be. And this, either by plating and hammering the ſame, as Pewterers do to driue them in breadth: or otherwiſe by tentering and ſtretching it foorth, as the clothiers accuſtomably deal with their clothes to enlarge their length. All which

their

their treacherous dealings (with sundrie other such sleights of Sathan) are verie seuerely censured by the Lord himselfe, vnder this one generall reprehension saying: (a) *Thy siluer is turned to drosse, and thy wine is mixt with water*. Giuing Ierusalem thereby to vnderstand, that notwithstanding her outwarde pretended profession, whatsoeuer was pure and perfite in her before, the same was nowe become wholy corrupt, to the vtter impouerishing and hurt of the poore. And therefore hee tolde her flatlie (b) *that her handes were filled with bloud*.

[a] Isa. 1.22.

[b] Isa. 1.15.

Ingroser. Doe you then account it an vnlawfull thing, for anie man to take his full price for these deceiuable wares?

No-bodie. Yea meerely vnlawfull. For whereas all men (euen by the institution of nature and light of reason) are precisely commanded (in an exchange of their temporall blessings) to driue the commodities giuen and receiued so neare to equalitie as possiblie they may: what an equalitie call you this, for a man to take a commoditie for that thing, which (euen by lying vnoccupied in the others possession) will vanish to nothing? Is it not all one in effect,

effect, as if some craftie iugler had closed (as we thought) some peece of coine in our fist: but when we open our hand, there is no such thing at all to be found: these men therefore, so much as lieth in them, do verie peeuishly peruert the vnchangeable order of God himselfe. Who, by his owne vnsearchable wisedome, hath (a) *commanded measures and weights*, to the ende that those things (which otherwise woulde remaine vnequall and vniust) might yet, by meanes of the aforesaide measures and weights, be reduced to equitie and iustice. And not onelie commaunded it thus, but also, euen with his owne example, he hath fullie confirmed the same (b) *by ordaining all things in measure, in number, & weight*. From which so necessarie a rule and example, when miserable men do willingly swarue, yea although but a little: what do they els but euen desperatly despise both the ordinaunce, and also the example of their Lord and creator?

[a] Leuit. 19. 35, 36

[b] Wisd. 11. 17.

Pedler. But what if some men are desirous to haue our saide wares, notwythstanding they bee thus washed, mixed, or stretched: is it vnlawfull then also to take the full price for them?

No-bodie.

No-bodie. Yea vndoubtedlie. For the peeuish desire of the people is no priuilege for you to do any thing that is vnlawfull of it selfe to be doone: neither may anie mans appetite warrant your wrongfull dealings in deceiuable wares.

Ingroser. Well sir, hauing sufficiently shewed the vnlawfulnes of merchandry, in regarde of the sundrie abuses incident vnto the matter, either generally, or particularlie according vnto the qualitie and quantitie of the wares themselues whiche are to be sold, you are now next to declare the vnlawfulnes also thereof, in respect of the manner of selling the same.

Abuses also in the manner of selling, and how?

No-bodie. Very true, as you say, wherin also you may marke another most notable abuse, to shewe yet further the vnlawfulnes therof. I meane, when that due maner, order, and forme which (a) the Lorde himselfe most straightlie commaundeth, is not precisely obserued in buying & selling: but rather, the match is most commonlie concluded with cogging, cousonage, lying, swearing and forswearing, with sundry such other most pestilent practises.

(a) 1. Thess. 4. 6.

Eueri-bodie. It is good lying (some say) for aduantage.

No-bodie.

No-body. And I also would saye the same, if the aduantage were likewise good. But what aduantage, I pray you, is this, for a man (by lying a little) to be damned for euer? (a) *For the mouth that lieth, slaieth the soule.*

[a] Psal.120.3. Wisd.1.11. Apoc.22.15.

Eueri-bodie. What the Diuell care they so they get the gaine?

No-bodie. And, what cares the diuell though they gaine the whole world, so ỹ he in the ende may gaine their soules. No, he will not sticke to promise them all (b) the kingdomes of the earth: if that they so oft as they buy and sell, will (by lying and swearing) but fall downe and worship him.

[b] Matth 4.8,9

Pedler. Call you buying and selling a worship of the diuell?

No-bodie. Nothing lesse. For although I account, that dissimulation and lying, that deceit, and that guile which most men commonlie practize therin, no better in effect, yea, and the verie (c) practisers also themselues the darlings of the diuell, who was himselfe a liar from the beginning: yet I thinke farre otherwise of the facultie it selfe as I haue tolde you before. Moreouer, concerning that their worldlie gaine thus wickedly gotten, and whereof (you say)

[c] Iohn.8.44. 1.Iohn.3.8. Iude.1.6.

saye) they so highly accompte: the same (in very deed) is nothing so certaine as they assure themselues (a) *For the gathering of riches by a deceitfull tung, is vanitie tossed too and fro, of them that seeke death.* Loe this is the gaine alotted to lying: wherof whosoeuer is found, let him followe the trace of his Father the Deuill, and he will be sure to bringe him vnto it.

(a) Pro. 13. 11. Pro. 21. 6. Ecclus. 20. 23. 24.

Ingroser. Surely (for mine owne parte) I like no such gaine. But is this all you can saye concerning the manner of selling?

No-bodie. Not so. For (besides that this the aforesaide manner of selling is very euill of it selfe, and such also as (by consequence) bringeth a foule staine to the Facultie or trade, the vnlawfulnes thereof may be further enlarged from a necessarye consideration of some other circumstances annexed vnto it, especially from the cause of selling, and the pitching of price.

a further abuse in the manner of selling, taken, either frō the cause of selling: or from the pitching of price.

Ingrocer. How firste from the cause of selling?

No-bodie. When, neither that naturall necessitie which tendes to a publike commoditie and the preseruation of life,

10. The cause of sellinge vnlawfull, whether we consi-

der the perſon that ſelles: or the affection in ſelling.

neither yet anie carefull continuance of concorde betweene Cuntry and Cuntry do make vp the matche: but ſome other inordinate cauſe or prepoſterous care doth carrie men headlong vnto it. And this alſo more plainely appeareth, whether we conſider the Perſon that ſelles, or the affection in ſelling.

Ingroſer. Yow firſte in conſideration of the Perſon that ſelles:

1. The perſon that ſelles, vnfit ether for his calling: or for his condicion.

Nobodie. When ſuche men be wholye imployed about the Facultie of buying and ſelling as are vtterlye vnfit for the ſame: either in reſpect of their publike calling, or of their peculier condition.

Ingroſer. Yow firſt vnfit for their publike calling?

1. Vnfit for his callinge: and how?

No-bodie. Verilie, when the faithfull performance of their aforeſaid calling is of ſo weighty importãce, as neither they can poſſiblie become Merchants though willingly they would: as alſo, if (at ſome time) their leaſure were ſuche that they might, yet ſhould they rather procure a contempte, then plucke any credit vpon thoſe their honorable callinges by the prepoſterous practiſe therof. As for example: If Princes, Potentates, Noble-

men

men and such other, for whom the same is vnséemely, should giue themselues vnto buying and selling, as did Dionycius the Tirant, whose insatiable affections made a sale of pisse, to his perpetuall reproche among all posterities for euer, or if the Preachers & Ministers of Gods holy word should become Market-men, and make a publike profession (a) thereof like Demas the Apostata, who (forsaking the fellowship of faithfull Apostles) followed with a filthy desire the affaires of this present worlde, contrary to the vnchangeable decree of the eternall God: who willing Timothie to stand out like a couragious Captaine of Jesus Christe, telleth (b) him further, that no man which warreth, entangleth him selfe fit with the affaires of this life, because he would please him who hath chosen him to be a Soldiour.

(a) 2. Tim. 4. 10.

(b) 2. Tim. 2, 4.

Ingroser. And how also vnfit for their peculier condicion?

No-bodie. When (their proper estate and condition being certainly such, as either they are almost vnable to buye and sell any more by reason of age, or other waies they nede not at all, hauing neither

1. Vnfit for his condicion: and how?

ther wife, nor childe, nor any nere kinſman beſides on whome to beſtowe their goods, they are yet notwithſtanding ſo wretched and miſerable that they cannot forbeare it: but ſo toyle and turmoyle them ſelues continually for the mucke of this worlde, as vneth they are able to liue, according to that which Salomon ſaith, (a) *There is one alone, and there is not a ſecond, which hath neither Sonne nor Brother, and yet is there no end of all his trauell, neither can his eye be ſatisfied with riches: neither dooth he thinke with him ſelfe, for whome doo I defraude my ſoule of pleaſure? this is alſo a vanitie, and this is an euill trauell.*

(a) Eccle. 4. 8.

Ingrocer. Hauing hetherto proued the cauſe of ſelling vnlawfull from the perſon that ſelles, you are now next to declare ſome further vnlawfulnes thereof, from the affection alſo in ſelling.

No-bodie. Very true as you ſay. Wher in you haue to obſerue a further abuſe of buying and ſelling, namely: when men runne headlong vnto it without any one iot of that religious and louing affection which the Lord (in conſcience) requireth of al, for the preſeruation of life and continuance

The affection alſo in ſelling vnlawfull, and how?

tinuance of concord: but only their coue-
tousnes, their inordinate desire of gaine,
yea or selfloue it selfdoth strike ẏ stroke.
Which cãckred abuse (notwithstanding
it be secret) a mã may very shrewdly sur-
mize to be shrowded wᵗ such, as (hauing
no need at al for any ẏ aforenamed ends)
do buye vp their wares at euery of those
dead times in the yéere, when they are
commonly cheap: with a predeterminate
purpose, at no hand to sell them againe
vntill they be growen very déere.

Pedler. Is it not (I praye you) a good
poynte of husbandrye to buye when it is
cheape?

No-bodie. Yes surely. So the same be
not done with a purposed minde to hord
vp much in your handes, and then not to
forgoe them againe before the price be
growne excessiue great: no, although it
should lye either vpon the losse of many
mens liues, or otherwaies procure a pre-
sent perrill of concorde betwéene country
and country. Which diuelishe deuise of
many, not only driueth all feare of God
from their mindes: but further, doth
make thé become very grosse Idolators.
For (in as muche as they haue neither

respect to ỹ Lord, nor any regard of Christian loue) ỹ their seruice (we sæ) which is due vnto God, and that their Christian loue which of right belonges to their brethren, they doo wholy imploy to the practise of their selfe: which is plaine Idolatrie and barreth those beastes from the kingdome of heauen as saith the Apostle

(a) Ephe. 5.5. Collos. 3.5. (a) *No couetous person which is an Idolatour hath any inheritance in the kingdome of Christe and of God.*

Ingroser. Why then you conclude that good Ioseph hath no inheritãce in ỹ kingdome of heauen: For both he bought you knowe when graine was good cheap and solde not againe before it grew dære.

No-bodie. You greatlye mistake the matter. This example of Ioseph doth yælde no couerte at all to any our Cutthroate dealers. (b) For the dealings of Ioseph were wholye directed by the certaine prouidence of God: whereas these men are driuen to deale as they doo by a secret prouocation of the deuill. Ye dealt no further in those affaires then the allowance of the Lord and the protection of Pharaoh: these deale as they doo without any warrant at all frõ the Lord, and

(b) Gene. 41.46.

contra-

contrary also to the established lawes of the Prince. His dealinges were to prouide for the whole common wealth against a famine to come: theirs are only to purloyne from the whole common wealth, if any famine should come. He bought in the time of abundance to continue a further abundance amongste all men: these buye most of all in the time of scarsity, to pluck more scarsity vpon men. He for the profit of others, without any regarde of gaine to him selfe: they with a miserable polling of others, to the only gaine of themselues. And therfore Ioseph (notwithstanding all this) a glorious inheritour of the kingdome of Christe and of God: when these greedy cormorantes shalbe greeuously dispossessed thereof, through their insatiable affections which neuer crye ho.

Eueri-bodie. Well sir, when they haue gotten inough, then they will leaue.

No-bodie. Thinke you then, that the encrease of their wealth will be any meanes at all to decrease their desire? That were all one (in effect) as if a man would imagine that the plentifull powring of drinke into a Barrell and none at

all

all into the stomacke, were the readiest way to allwage a drunken mans thirste: or as if the continuall packing on of more wood, were ỹ best pollicie of all to quench an outragious fire: or as though it were possible with one graine of Mustard seed to fill vp a bottomelesse Barne: or with great store of riches to satisfie the insatiable desire of an insatiable wretch whose insatiable affections wil neuer be satisfied with monye. For euen as those men which sodainlye become madde or frantick, do in no wise beholde the very matter it selfe, whereabout their braines are so busied, but haue only (in their own imagination) such a certaine impression of those their fantasied passiõs as driues them an end with an vnbridled rage: so surely, the minde of a couetous catife (being once fettered with the desire of riches) euer (it thinketh) its gazing on golde, euer its musing of mony, euer its reckoning her rentes, and taketh a farre greater pleasure in the fickle contemplation of glittering coyne, then in the glorious sight of the shining Sunne: yea all her supplicatiõs and prayers to God are only for Golde.

Eueri-

Eueri-bodie. They will haue inough (I warrante you) when their mouthes are filled with mouldes.

No-bodie. Very true. But while their mouthes are in fillinge with mouldes, they make many mennes mouthes to ſarue for meat, ſuch (no doubte) is the vnbridled ſwaye of their inſatiable affections.

Pedlar. Its very hard (ſir) thus peremptorilie to conclude from the inward affections of any. For, who made you a ſearcher of mens ſecret thoughts? No, that you muſt leaue to the Lord alone who knoweth the hart.

No-bodie. As though (becauſe the Lord alone is (a) an immediate ſearcher of the hart and the raines, he hauing only a full knowledge of mens thoughtes long before) it were therfore vtterly vnlawfull for me to coniecture there-of by theſe ordinarye meanes which himſelfe hath preſcribed: ſurelye, ſo to imagine were very abſurde. For (b) if from the abundãce of the hart the mouth doth vtter her voice: (c) if the garments, the gate, and the laughter of a man declare what he is: breefly, if the trẽ maye be knowen

(a) Geneſ. 6. 5. Pſal. 139. 1, 2.

(b) Math. 12. 34. Luke. 6. 45.

(c) Eccle. 19. 28.

(a) Math. 7.16.17

knowen (a) by his frutes: why may not I also giue a geſſe at the hart, by ẏ hand: or aime at the minde, by the manners: yea, and ſounde the inward affections, by the outward actions: ſeeing all the members of the body (for the moſt part) are ſeuerally diſpoſed, as the hart it ſelfe is inwardly inclined. And therfore, not only this former foreſtalling of Markets doth argue an hart very filthely affected, but the ſame alſo may yet further be proued, both from the time when they ſell: and the place where they ſell.

A further vnlawfulnes of the affectiõ in ſelling, either from the time when they ſell: or from the place where they ſell.

Ingrocer. Now firſt, (I pray you) from the time of ſelling?

1. From the time whẽ they ſell: and how?

No-bodie. When as the ſellers (not contenting them ſelues with the ordinary times and ſeaſons appointed for ſuch worldly affaires) do very greedilye encroche vpon the ſeuerall of the eternall God, by making a ſale of their wares vpon the Lordes daye, which thing (vndoubtedlye) doth argue a moſt ſlauiſhe ſubiection to their owne inordinate and beaſtly affections.

Pedler. You ſpeake now (I perceiue) you wot not what: For is it not then (I pray you) the beſt time of all to ſell our

wares

wares when the Cuntry may be at most leasure to buye the same: But this they cannot doo halfe so well on ẏ weeke daies as on the hollidayes, for following their woorldly affaires.

No-bodie. You imagine (belike) you haue spoken very muche to the purpose, but how fitlye (forsoth) your selfe by and by shall be iudge. For suppose ẏ Prince should straightlye commaund you vpon such a daye in the weeke (all affaires set apart) to make your personall apperance at Hampton Courte, and their diligently attende and tarry her further plesure, vpon perrill that wil followe the contrarye. Tell me now I pray you: whether you thinke your selfe bounde to obaye this charge, or whether your disobeying the same: may be fully excused by telling her Maiestie you could not conueniently come at the appointed time, for following your woorldly affaires?

Pedler. A very friuolous question. For who knoweth not that the Prince must be serued, howsoeuer we serue our selues?

No-bodie. Verry well. Now tell me againe, whether you ought to haue the

lawes

lawes of God or the Prince in higher accompte?

Pedlar. Why, the lawes of the Lord.

No-bodie. Thus then at vnwares you haue flatly concluded against your selfe, that seeing your proper affaires must be laid apart for the pleasure and seruice of Princes, much more at the commaundement of the eternall God. But this God as he hath in his lawes alotted to Men the other sixe dayes in the weeke for the better dispatche of their worldly affaires (a) so hath he in like maner reserued the seauenth to him selfe, to be wholye spent in his spirituall seruice, without giuing regarde to your worldly affaires.

(a) Exod. 20.9.10

Euen-bodie. And is not the same so spent (I pray you?) when (on that day) both Man and Beastes do cease from their labours?

No-bodie. If the matter were so indeed, then should not your self haue been heere to daye. But althoughe I should graunt your affirmacion in some sorte to be true, yet were this seruice you speake off, no full obseruation of ỳ Sabaoth: because that men are therin commaunded, not onely to rest from their own labours but

but with all to be very carefull in perfor-
ming the workes of the Lord. For (a) (a)
Remember (saith he) you keepe holy the Sa- Exod.20.8.
baoth. If therfore ỹ ceassing from worldly affaires without any fulfilling at all of the Sabaoth daye, workes were a right celebratiõ of the Sabaoth: surely I se no reason at all, why your horse may not be said to holde as holy a Saboth to the Lord as your selfe, seeing that he also on that daye is free from his vsuall labours. Notwithstanding, as man (besides those manifolde graces in Christe) is further endued with that gifte of reason wherof brute beastes are depriued: so surely he is by participation therof: much more bounde then they, both to discerne aright betweene the seruice of him selfe and of his creatour, and (b) to be for- (b)
ward (a thousand folde) in fulfilling the Isa. 58. 13.
one then the other, yea euen at such time and in such manner as the Lord himselfe hath appointed. But the Lord hath appointed the seauenth daye to be wholye spent in his spirituall seruice: and therefore it followeth, that the only ceassing that daye from bodelye labour, is no full performance of the seruice due to ỹ same:

vnlesse

vnlesse (perhaps) you imagine that the sanctification of the Sabaoth consisteth alone in an idle and loytring life, without any dooing at all of the Sabaoth day woorkes.

Ingroser. Which then (I praye you) are Sabaoth daye woorkes.

No-bodie. Verily, these and such like. Namelye that men in abstaining from bodily labours, doo learn withall to cease from sinne: (a) doo wholy applye themselues to an attentiue hearing of Gods holy woord, to the participation of the Sacramentes, to the vse of Catechizing and singing of Psalmes, with other such heauenly exercises. Besides that, to this so necessary a Lawe, the Lord him selfe hath annexed both promises and threatninges: to the ende that men might the better be brought to some dutiful performance therof.

(a) Neh. 8. 1. 2. &c. Luke. 4. 16. 17. Act. 13. 14. 15. Act. 17. 2. Act. 20. 7. Rom. 12. 13. 1. Cor. 11. 20. 1. Cor. 16. 2. Reuel. 1. 10.

Ingroser. Rehearse them bothe verry breeflye, I pray you.

No-bodie. I will. And firste for the promises he saith. *If* (b) *thou turne away thy foote on thy Sabaoth from dooing thy will on my holye daye, and call the Sabaoth a delight to consecrate the same as glorious to the Lord*

(b) Isa. 58. 12. 14. Ier. 17. 21. Ezech. 20. 21.

Lord, and ſhalt honor him, not dooing thine owne waies, nor ſeeking thine owne will, nor ſpeaking a vaine woorde, then ſhalt thou delight in the Lord, and I will cauſe thee to mount vpon the high places of the earth, and feede thee with the heritage of Iaacob *thy Father, for the mouth of the Lord hath ſpoken it.*

Now next, for the threatninges alſo he ſaith. (a) *But if thou wilt not heare me to ſanctifie the Sabaoth daye, and not to beare a burden, nor to goe through the gates of* Ieruſalem *on the Sabaoth daye, then will I kindle a fier in the gates thereof, and it ſhall not be quenched.* (a) Ier. 17. 27.

Loe theſe (as I ſaide before) are the promiſes and threatninges, concerning this ſo neceſſarye a Lawe of the Lord.

Eueri-bodie. Tuſhe a ſtrawe: theſe are but ſcar-crowes of your owne deuiſing. For thinke you (if the matter were indæd ſo hainous as you ſeem to make it) that ſome very good lawes would not (long agoe) haue bene prouided for ſo nædfull a purpoſe?

No-bodie. Good Lawes be prouided? why? would you wiſhe a Lawe of more antiquity, of greater equity, or of waighe-

tier

tier importance then this which I haue shewed before, being both so solempnlye decreed, and so seuerely confirmed from the mouth of the Lord. But perhappes your meaning is only of ỳ positiue lawes of Princes: And (so by all likelyhode) you imagine the ordinary good lawes of our Land haue hitherto had no regard at all for the Sabaoth, wherin you are fully deceiued. For, if the penaultie appointed for the breache hœrof were dulye inflicted vpon the offenders, I beléeue they would saye they had lawe enough for their mony. Now, for proofe hœreof, besides other good lawes, peruse the statute at large of Henry the first, and ỳ same will tel you, that if any Faires or markets be kept vpõ good Friday, Corpus Christi day the Ascention day, All Saints day, Whitson day, Trinitie Sundaye, or any other Sondaye, (the fower Sondayes in Harueste excepted) and any goods or Merchandies in them be shewed: the owners therof shall forfeite all their said goods so shewed, to the Lord of the Libertie. &c.

Pedlar. If this be certainlye true, and these Statutes in force: it will make some of vs wiser hœrafter.

No-bodie,

No-bodie. As you maye ſearche the Recoꝛdes themſelues foꝛ their trueth: ſo when you fœle what foꝛce they bare, you ſhall finde a further certaintye of bothe. But (by the waye) you diſcouer an vntoncionable hart, which moꝛe feareth the foꝛce of a Statute then the fier of Yell.

Pedler. And yet foꝛ all this (if there were ſuch a Statute, and the ſame ſtill in foꝛce) me think the Magiſtrats would neuer continue ſo careleſſe as they commonly doꝫ, in executing the ſame.

No-bodie. Yoꝛw careleſſe ſoeuer the Magiſtrates are, it maketh no matter: they ſhal one day be ſure (without a ſpœdy repentance) foꝛ this their careleſneſſe, to finde (in a miſerable experience) that the Loꝛd him ſelfe wil be carefull inough of his gloꝛie, and moſt ſharply plague the pꝛophanoꝛs thereof: who (hauing both the line of his Lawes to leade them, and example alſo of good Nehemiah to direct their doꝫinges that wayes) are yet notwithſtanding ſtill ſo careleſſe therin.

Euen-body. I pꝛay you ſir, what was Nehemiah his act?

No-bodie. Euen that which witneſſeth a wonderfull zeale of the gloꝛye of

God, according as him selfe hath testified saying: (a) *In these dayes sawe I in* Iudah, *them that trod Wine presses on the Sabaoth, and that brought in sheaues, and which laded Asses with Wine, Grapes and Figges, and all burdens: and brought them into* Ierusalem *on the Sabaoth daye. And I protested vnto them in the day that they solde victualls (saying that God could not suffer such transgressors of his Law vnpunished.) There dwelt men of* Tyrus *also therin, which brought fishe and all wares, and solde on the Sabaoth vnto the Children of* Iudah *in* Ierusalem. *Then reprooued I the rulers of* Iudah *and said vnto them: What euill thinge is this that you doo and breake the Sabaoth daye? Did not your Fathers this? and our God brought all this plague vpon vs, and vpon this Citie? Yet you encreace the wrathe vpon* Israell *in breaking the Sabaoth. And when the gates of* Ierusalem *began to be darke before the Sabaoth, I commaunded to shut the gates, and charged that they should not be opened til after the Sabaoth. And some of my seruants set I at the gates, that their should no burthen be brought in on the Sabaoth day. So the Chapmen and Merchantes of all Merchandise remained once or twice all night without* Ierusalem.

(a) Neh. 13. 15. &c.

And

And I proteſted among them and ſaide vnto them, why tarry you all night about the wall? If you doo it againe I will lay hands vpon you. From that time came they no more on the Sabaoth. Loe this is the teſtimonye of Nehemiah his zeale towardes the lawes of the Lord.

Ingroſer. A very rare and notable exãple: the Lord encreace ẏ number of ſuch zealous Magiſtrates. But ſir: hauing hetherto proued a wicked affection in ſelling of wares, from the time when they ſell: you are now next to proue the ſame further, from the place where they ſell.

No-bodie. Verye true as you ſaye, wherin alſo it appeareth a more euident argument of a wicked affection, I mean, when wares are accuſtomablye ſolde in places conſecrate to a ſacred vſe: as in Churches Chappels, Oratories and ſuch other peculier places, appointed only for the religion and ſeruice of God.

2. From the place alſo where they ſell, and how?

Pedler. There is no man ſo mad as to practiſe this thing during the time of publique prayer, hauing eſpeciallye an Iniunction againſt the ſame. But (the prayers diſpatched) do you then thinke it vnlawfull to buye and ſell in thoſe places?

Goodman Pedler an Iniunction proteſtant.

This would but breede a popishe opinion in peoples harts concerning the holinesse of one place more then another.

No-bodie. Although I confesse that the places are (simply of them selues) the one no more holye then the other, yet in respect of the vses and endes wherunto they are especially alotted: who seeth not some difference? Otherwaies had not Iaacob greatly offended in intituling the place of his heauenlye visions by (a) the name of Bethell, that is to saye the house of the Lord: and had not King Dauid also beene deeply deceiued him self in naming the Temple the Sanctuario of the Lord, if (in respecte of the vse therof) no holinesse at all were to be ascribed vntoit? Thus then you may see, that whereas this doctrine of mine is far from breeding any popishe superstition in the peoples brestes: that preposterous practise of yours, in forbearing no place: doth not only proue you the publique transgressours of Princes Lawes, but further doth make you very like to those (b) buyers and sellers, whome Christe so reprochfully whipped out of the Temple, saying: (c) *My house shalbe called the house*

(a) Gen. 28. 19.

(b) Math. 21. 12. Mar. 11. 15. Luc. 19. 45. Iohn. 2. 10.

(c) Isa. 56. 7.

houſe of praier, but you haue made it a Denne of theeues. Ier. 7. 11. Math. 20. 13.

Ingroſer. Well, notwithſtanding it is thought that Chriſte dealte not onlye againſt thoſe Merchants, (who vnder a pretence of Religion,) ſought to maintaine their couetous affections. Bearing the people very faire in hande, that their dayly ſelling of Oxen, of Shéep and of Doues, and their exchanging alſo of monye in the Temple, was onlye to furder the ſeruice of God. For whereas the people, being for ſundry cauſes commaũded (a) to offer ſeuerall giftes, were oft tunes vnprouided therin: their meaning was (as they ſaide) by the ſale of ſuch thinges to haue thoſe diuers offringes euer in a readines, at euery ſuch time as the people had any occaſion to offer the ſame. But we (ſir you knowe) haue no ſuch pretence: and therefore the reaſon you make hath no force againſt vs at all.

(a) Leuit. 1. 1. 10. 14 Leuit. 2. 1. 4. Leuit. 4. 1. 2. 3. 13. 22. 27. &c.

No-bodie. Howſoeuer you differ in pretẽce, your practiſe and theirs (for any thing I can perceiue) doth tende to one, and the ſelfeſame purpoſe: I meane, to maintaine your couetous affections. For as thoſe Marchants then (notwithſtan-

ding their glorious pretence) preferred their owne priuat wealth, before the publike worship of God: so surely who seeth not that our Merchants likewise (for all their plausible pretences) are rather addicted to their owne inordinate desires, then vnto the glorye of God. When as they for the loue of their greedye gaine, will in no wise forbeare the place appointed to his spirituall seruice. (a) Forgetting withall (a) that as God and Mammon could neuer agree: (b) no more may the seruice of bothe, be possiblie placed together.

(a) 2. Cor. 8. 14. 15

(b) Math. 6. 24. Luc. 6. 13.

Ingroser. Hauing hetherto proued the manner of selling vnlawfull, firste from the cause it selfe, whether the same be considered in the person that selles, or the affection in selling: you are now next (by promise) to declare a further vnlawfulnesse in the manner of selling, from the pitching of price.

No-bodie. It is certainly so, wherin you must mark that by this meanes also the manner of selling may be made more vnlawfull. Namely, when couetousnes, selfe loue, or your inordinate affections, do in making the market, pitch a price

of

of your wares: and not the worthinesse of the thinge it selfe which is to be solde neither yet the benefit that should in conscience redound to the buyer therof doth strike the stroke. And this also more plainely appeareth, either from the price it selfe: or from the other handemaides attending vpon it.

The manner also of selling vnlawfull. From the pitching of price wherin firste from the price it selfe, and next from the handmaides attending vpon it.

Ingroser. How firste from the price it selfe?

No-bodie. Verily, when as the chapman hauing no regarde at all vnto these the aforenamed considerations, do make the same to surmount all measure, and verye muche to exceede the boundes of equitie.

2. From the price it selfe, and how?

Pedler. Why sir? is not euerye man maister of his wares, to sell forth ẏ same at such a reconing as seemeth good to him selfe?

No-bodie. Although I should graunt you his goods are his owne, yet for that a man is not only borne for him selfe but also for his Christian brethrẽ about him it behoueth the seller (in pitching the price of his wares,) First to driue the same to an equalitie so neere as possible he maye: and then next to be directed therin by the

The price it selfe reduced to an equality and the direction of conscience.

testimony of a Christian conscience.

Ingroser. Yow firste, by driuing the price to an equalitie?

1. To an equalitie and how? No-bodie. When that the Seller in pitching a price of his wares hath no lesse speciall care of the buyers commoditye then of his owne: that so betweene the wares which are solde, and the price repaied for the same, there maye be a proportionable equalitie obserued in valure and gwdnes. According also to which fidelitie and faithfulnes in all buying and selling, the Lord gaue a lawe to the people of Israell saying: *(a) When thou sellest any thing vnto thy neighbour, or buyest at thy neighbours handes, you shall not deceiue one another: but according to the number of the yeeres after the Iubilie, thou shalt buye of thy neighbour, also, according to the number of the yeeres of the reuennues he shall sell vnto thee. According to the multitude of yeeres thou shalt encreace the price therof, and according to the fewnes of yeeres thou shalte abate the price therof: for the number of fruits doth he sell vnto thee. Oppresse not you therefore any man his Brother, but thou shalt feare thy God, for I am the Lord thy God.*

Leuit. 25. 14. 15. 16. 17.

Pedler. What mean you (sir) in aleadging

ging this Lawe vnto vs, which (being giuen to the people of the Iewes) is now abrogate by the comming of Christe:

No-bodie. Although the Ceremonye (I graunt be ceassed in Christe) yet notwithstanding the equitie thereof remaineth for euer: being the equitie of that righteous God, who can at no time (a) be contrary to himselfe. (a) Mal. 3.6. Iam. 1. 17.

Ingroser. And what are we taught frō the equitie of this Lawe?

No-bodie A very profitable Doctrine: Namelye, that the seller (in selling out his wares) must have a speciall regarde of that commoditie which the buyer is likelye to enioye by the same. Wherof also it behoues him to make a simple coniecture, according to the vsuall and ordinary rate of those wares as they goe at that time when he selles the same: and therupon, must either encreate or abate the price of his said wares, whatsoeuer accordingly.

Pedler. And why so I pray you?

No-bodie. Because they are commaunded to buy and sell according as the yere of Iubilie shalbe either soner or later: encreasing the price therof if it be longer to

that yéere, séeing the buyers commoditys should be the moze, and abating the price therof if the saide time be shozter, foz that the buyers commoditie must be so much the lesse.

Eueri-bodie. What vse of this Lawe with vs that be Christians?

No-bodie. A most notable and necessarye vse. Foz, from the equity therof may be drawne the two former moste perfect rules, wherby we are taught both to discerne aright of true buying and selling: and which waies also we may buy & sell in the feare of God, with the warrant of vpright conscience.

Ingroser. What rules (I praye you) are those?

No bodie. Firste, that our couetous affections set not the price of our wares: foz heere (you see) we should haue a speciall eye vnto that time wherin the others commoditie must cease. Secondlye, that (in all our buying & selling) we dw driue the comoditie giuen & receiued, as neare to equalitie as we possible maye (a) *For (saith the Lord) the number of fruites thou selleſt vnto him, and the number of fruites he can now no longer enioy.* As if he should say,

(a) Leuit. 25.16.

ſith the nearenes of time will not ſuffer him to make any more cõmoditie of that which he bought at thy handes: therfore, the price therof muſt be abated accordingly, that ſo there may be a mutuall benefit, and that neither parte be founde oppreſſing another. (b) *For no man is licenſed (by the Lord) to take ſo much from his Chriſtian brother as one peney, for nothing.* (a) Exod. 20. 17.

Pedler. Then belike (ſir) you would not haue men to ſell forth their wares any dearer at all then they boughte the ſame?

No-bodie. Although, for ſome conſiderations (as was tolde you before, I meane nothing leſſe: yet if hér you would haue me ſimplye to anſwere the matter, ſetting other cauſes and conſideratons apart) I might boldely affirme that they may not.

Pedler. And why ſo I beſeech you?

No-bodie. Becauſe (b) the Lawe of the Lord requireth euermore an equalitie of Juſtice to be proportionably obſerued of all men in their buying and ſelling. Now for that (c) the Juſtice of God diſpenceth with no ſinne be it neuer ſo little, and ſeeing the manner alſo and forme of thoſe (b) Math. 7. 12.

(c) Ezech. 18. 4. 10 Rom. 6. 23.

his

his iudgements against sinne are euerye way made appliable to that equitie & vpright deling which we our selues do seem to obserue wͤ others: who seeeth not how that we (in keeping this equalitie of Justice) must euer doo vnto others, as we woulde be doone vnto our selues. But no man him selfe would willingly be oppressed with the ouerprizing of wares: And therefore, it behoueth him also to measure the price vnto others, in a fellowe like feeling of bothe their estates. Thus then (you see) that if we be rightly carefull (in deed) to shun the saide Judgements of God we maye in no wise, take twelue pence for sixe pence. For why should not the others twelue pence in monye be fully as good as thy twelue penyworthe of wares? Justice therefore requireth, that if (in the exchange of these temporall commodities) the one party be founde to haue more then the other: he which hath the more should willingly returne (for a recompence) as muche of his owne to the other, and so there shalbe an equalitie obserued according to Arithmaticall proportion.

Eueri-bodie. What proportion (I

prays

praye you) is that?

No-bodie. Euen the ſame which hath euermore an eſpeciall regard vnto the exceſſe. As for example, Fiue is the meane (you knowe) betweene foure and ſix: the which euen by adding vnto it but one) both exceedeth, and is alſo exceeded it ſelf. If therfore (either of the parties hauing only fiue at the firſt,) the one of thē doth take but euen one frōy̆ other: this man that ſo taketh, ſhould haue ſixe to himſelf and leaue the other but foure which were a meruelous exceſſe. The Iuſtice therfore of God (according to Arithmaticall proportion) requireth for the better redreſſe herof) that either of thē both be brought againe to the meane, which is fiue. And this may eaſily be done, by taking one from him that hath ſix, to giue it the other who hath but foure, and ſo either of them both ſhal haue fiue you ſée, which is the meane betwéene foure and ſixe, as was tolde you before.

Ingroſer. And what if this equity were obſerued in buying and ſelling?

No-bodie. Then vndoubtedlye would ceaſe all thoſe vile and vnſauerie ſpeeches which men ſpewe abroade to their owne

reproche. Namely, I must nedes sell thus deare because of my losses: or I will sell for so muche, to prouide me a penny against the raine.

Pedler. And why should not wee bothe say it and do it?

No-bodie. As though you had commission from the Lorde, to encroche vpon other mens coine for the supplye of your Shipwracke? or as though it were lawfull to recompence your losse with other mens Labours? or, as though you had a speciall priuiledge, very vniustly to laye those strokes vpon the shoulders of such as deale with your wares, which your selues by your former losses: had iustlye receiued before from the Lord? or as though you might boldely prouide you a shilter for showres it skilleth not how.

Pedler. Tushe, this is a greate deale more nyceneſſe then nedes: for pore chapmen you know must liue.

No-bodie. As I dare not deny but that they must liue: so dare I also affirm that they must seeke to liue none otherwaies at all, then they may with the warrante and alowance of the Lord. For, if this were enough for men to saye (we must

liue

liue) why? then by the selfesame warrant euery felon also might say, I must maintaine my charge with other mens costes.

Ingroser. Nay, that were too absurd. But do you think it then to be meerelye vnlawfull for a man to take more for his wares then he paied for the same?

No-bodie. I say not so. For as I affirmed before, a man in some considerations, maye lawfullye take a reasonable gaine in the sale of his wares.

Eueri-bodye. What considerations are those?

No-bodie. Verilye, euen such as partly concerne the seller himselfe, and partly also the wares which are solde. For first, concerning the seller him selfe, a reasonable gaine is alowed vnto him: when first his trauel in buying and selling doth truly tend to a publike commoditie, and not to a priuate aduauntage. Secondly, whē as by his owne endeuour, those wares which he bought before are any thinge bettered, either by adding vnto thē that thing which they wanted: or otherwaies by a chargeable preseruing of them in their proper goodnes. And thirdly, when as he hath beene at charges by transpor-

ting his saide wares from place to place.
Now next, concerning the wares which are to be solde. Seeing one certaine, one iust and vnchangeable price thereof hath not hitherto beene determined, neither possible can be: because those wares must sometimes be esteemed in their naturall propertie, and so Muske (for that it quickneth the spirites and maketh them liuely is more pretious then Golde. Somtimes also they are to be valewed according to their rarity and scarsenesse: and so golde surmounteth in valure any graine whatsoeuer. And sometime againe according to those seasons wherein they are solde: being otherwhiles cheaper: otherwhiles dearer. Now, because in euerye of these and such other accidēts the very interest it selfe dothe stande vpon hazarde: who would not allow those Merchants some reasonable gaine in ỹ sale of their wares, especiallye, when they stick not to aduenture their priuate commodities for the publike profite of all men. Moreouer, for that (if after the firste buying of wares, their prices abate, the Merchant which so buyes them is sure him selfe to abide by the losse: me thinnk (on the other side)

its

its very reasonable, that if after the buying of them their prices encrease, he also him selfe should likewise receiue the benefite. And therfore I conclude, that for these and such other like necessarye consideracions, euery chapman in the sale of his wares, may lawfully take a reasonable gaine. For as (a) no man goeth euer a warfare at his proper charges: so surely (b) the workman is alwaies worthy of his reward whatsoeuer.

(a) 1. Cor. 9. 7.

(b) Math. 10. 10. 1. Tim. 5. 18.

Eueri-bodie. And who (I praye you) must be the iudge to determine this their reasonable allowance? For, seeing neither their expences nor yet the price of their wares, can (as you say) be possibly known to any saue only themselues, and a fewe besides of their trade: me thinke it were hard for any to seeke a certaintye thereof at themselues alone, as also to enquire out the same at the hands of those other, that were but to aske my fellow if I be a theefe.

No-bodie. True it is. And therefore may selfe loue, at no hande determine the matter: but men must be directed therin by the testimonye of a Christian conscience as I tolde you before.

Ingroſer. And how (I pray you) by the teſtimonye of conſcience?

1. To the direction of conſcience and how?

No-bodie. When conſcience (hauing firſt driuen the commodities giuen and receiued as neere to equalitie as poſſible may be) doth then ſet downe ſuch an indifferente price thereof as the ſeller himſelfe, coulde (in the like conſideration) be contented to giue to another: and this is the onlye and the beſt direction I knowe. For ſæing both their trauels and expenſes be vnknowne (as you ſaye) and the iuſt prices alſo of their wares are not certainely ſet downe, but muſt from time to time be determined according to the eſtimation of good men: I ſee not how an equality can poſſiblie be kept in ſuch intricate caſes, where a good conſcience before doth not ſtrike the ſtroke. As for example, Let three ſeuerall men of ỹ ſelfeſame trade (taking all a like viewe of one and the ſelfeſame peece of cloth) be appointed to ſet downe their ſeuerall determinations concerning the certaine price therof: and you ſhall ſee how much they will differ therin, which argueth how difficult a thing it is for any to deale in a doubtfull diſcharge of theſe matters, according to equitie:

equitie: without the direction of a Chri-ſtian conſcience.

Ingroſer. Very true. And therfore God graunt vs all to be more carefull hærin. But ſir: Hauing hetherto handled the price it ſelfe: I praye you likewiſe proceede to the Handmaides attendding vpon it.

No-bodie, With all my hart. Wherin you haue alſo to make that there may be a further abuſe in the pitching the price, when as Chapmen are vnconſcionablye caried from the aforenamed equalitye and direction of conſcience vnto the contrary vices And this, either by a partiall prizing of wares: or otherwaies, by an vnreaſonable racking therof, for ſome reſpet giuen in the paiment.

From y hand maides attending vpon it. and this, either by a partiall prizing of wares: or by racking the ſame for ſome reſpit giuen in the paiment.

Ingroſer. How firſte, by a partiall prizing of wares?

No-bodie. When as chapmen (ſetting a charitable conſcience apart) do prize their wares with reſpecte of perſons I meane, when they ſell the ſame dearer to ſtrangers then they do vnto Citizens, or to any other beſides, of the ſelfeſame trade.

1. By a partialler prizing of wares and how?

Pedler. Why ſhould they not ſo do?

No-bodie. Both, because they are commaunded (a) to be louing to strangers as those that know well inough the hart of a stranger, being sometimes strãgers themselues: and also for that this so vncharitable oppressing of them aboue others: would but driue (b) them to dislike that Religion of God, wherunto (c) they should labour by all lawfull means to allure them.

(a) Exod. 23. 9.

(b) Isa. 52. 5. Rom. 2. 24.

(c) Exod. 20. 9. 10. Iudg. 19. 18. Neh. 13. 20 21. Rom. 1. 14. 15.

Ingroser. This reason (how pregnant so euer it appeares in your eyes) maye some be refelled with that infallible law of the Lord, which permitteth (d) his owne people to take Usurye of strangers. For if strangers may (by the permission of God) be oppressed with Usury, a thing otherwaies of it selfe very vnlawfull in any: it followeth necessarilye, that they maye muche more be pinched in buying and selling, the same it self being a facultye fauoured of God.

(d) Deut. 12. 20.

No-bodie. You greatlye mistake the minde of the Lord in this matter. For that Lawe was onlye alotted for those people and times, and that in a double respect. First, in respecte of the Iewes, to whome the Lord (for their hardnesse of hart

hart) permitted that Vsury a time, least they otherwaies should in lending becõe cruell to their owne Nation and People. And secondly also, in regarde (a) of those strangers themselues, who being ẏ remnant of those cursed Cananits, whõ ẏ Lord had alredy determined (b) by little & little to rote out from the Iewishe Nation: therefore he priuiledged his owne people by (c) this and other meanes to oppresse them, to the end that this their oppressiõ might from time to time be accompted (as it were) the fore-runner of their future and finall destruction.

(a) Deut. 23. 20.

(b) Deut 7. 22.

(c) Deut. 28. 12.

Ingroser. And was it not likewise lawfull for the Iewes to oppresse those other strangers also which dwelt among them as Proselytes, and were vnited to them in the selfe same Religion?

No-bodie. No, in no wise: as (d) by another place more plainelye appeareth, where the Lord sheweth him selfe so carefull for such kinde of strangers, that (in a further testimony of his vnspeakable loue) he permitteth to them the participation of Tythes. And therfore, now the oppressing of Strangers by such a partiall prizing of wares (e) not onlye o-

(d) Deut. 10. 18. Deut. 19. 19.

(e) Exod. 23. 19. Leuit. 19. 33. Deut. 10. 19. Heb. 13. 2.

uertur-

uerturneth the ordinarye good lawes of the Lord and this land: but also directly contrary (a) to the example of God him selfe, and of all good men besides.

(a) Deut.10.18. Gen.18.1.&c. Iudg.19.17. 2.Tim.5.10.

Ingroser. And how also I praye you by an vnreasonable rackinge of wares for some respite giuen in the paiment?

2. By racking the wares for some respite in paiment and how? Wherin a consideration must be had of the seller and buyer.

No-bodie. Verilie, when as the seller (in a consideratiõ only of giuing some respite or time for the paiment) doth strike vp his wares at an excessiue reckoninge, without any regarde either of duetye to God, or of loue to his neighbour.

Ingroser. Why sir? is it vnlawfull for a man to take so much the more for those wares which he selles, when he giueth a longer time for the paiment therof?

1. Considerations for the seller in giuing a respite

No-bodie. For answere hereto, some considerations must necessarilye be had as well of the seller, as of the buyer.

Pedler. What considerations are first to be had of the seller?

1. That he is to make present sale of his wares.

No-bodie. For the seller, it behoueth him especially to remember, that as he is presentlye to sell forth his wares: so he may not at any hand make a sale of time which is not his but the Lords. Consider (I beseeche you) that time is no saleable

Marchandize.

Marchandise. For who dare be so bolde, as to saye he hath brought time into the Market to be solde: or where is he that euer obtained leaue of the Lord, to make any sale of monthes or dayes? (a)

Pedler. Oh yes sir, (a) the Apostle in one place as I remember, doth will vs to redeeme the time, which he woulde neuer haue don vnlesse ỹ same might be bought and solde. Ephe.5.16.

No-bodie. See how greatlye you erre, not (b) knowing the scriptures, neither the Apostles purpose in that place. Who pursuing still this generall proposition, vidz. that the elect in Christe, must not only seeke to garnish their Christian profession with euerye kinde of vertue: but also abstaining from all enormities what soeuer disgracing the same, he sheweth nexte, what those vertues are (c) vidz. first the forgiuenesse one of an other, after the example of Christe. Secondlye (d) a mutuall loue not only in word, but also in deed: which is the fulfilling of the law. This beeing done, he then contriueth a catologue of all such enormities as they are especiallye to eschewe, namelye: (e) Fornication, vncleannes, couetousnes, filthines (b) Math.22.29. (c) Ephe.4.32. (d) Ephe.5.12. (e) Ephe.5.3.

filthines, foolish talking, and vaine iesting which are vnseemely for their profession. After all this, to the ende they should not be suddenly allured vnto the participation of anye the aforesaide enormities by the wicked example of suche as licentiously practise the same: he foretelleth the a freshe with sundry other inuincible arguments. As first, (a) from their former
(a) Ephe.5.8. condition saying: before your commission to the faith of Christe, you liued in those enormities and therfore, hauing now taken vpon you another profession, another practise of life is also required. Secondly,
(b) Ephe.5.9. from (b) the sundrye effectes of the holy ghoast which must of necessitie appeare in the regenerate as his proper and peculiar
(c) Ephe.5.10. vertues. Thirdlye, from (c) the diligent endeuour of all the Children of God, who seeke by all possible meanes, to approue themselues to their heauenlye Father. Fourthly from the nature of sinne, which
(d) Ephe.5.11. is (d) to make vnfruitfull whomesoeuer it possesseth. Fiftly from the filthy (e) con-
(e) Ephe.5.12. uersation of the wicked, who procure to themselues a shame, yea euen of their secret sinnes. Sixtlye from the (f) euente
(f) Ephe.5.13. therof, which is to be discouered at length

And

And laſtly, from (a) the continuall crye of God, who calleth vs euerye where to amendment of life. Now, from all the aforeſaide reaſons (b) he driueth an exhortation to the ſtudie of Godlines and confirmeth the ſame with an argument gathered (c) from a conſideratiõ of the time. Which time alſo and euery occaſion ther of, he willeth them to redeeme with newneſſe of life: leaſt by their careleſſe ouerſlipping therof) they be like to thoſe negligent huſbandmen, who omitting the occaſion of ſeed time, when others dow reap, are themſelues moſte iuſtlye depriued of fruit. Loe, this is the verye purpoſe of Paule in that place. And this alſo is that buying and ſelling of time wherof he entreateth: being ſo farre from warranting the vnreaſonable oppreſſiõ of thoſe which ſel forth their wares the dearer for daies, that rather it ſerueth euery way to ouerthrow the ſame, as one of the moſt principall means to maintaine that their inſatiable couetouſnes which he before had ſo flatly forbidden.

(a) Ephe. 5. 14.

(b) Ephe. 5. 15.

(c) Ephe. 5. 16.

Eueri-bodie. I perceiue (Godman Pedler) you triumphed a little before the conqueſt: and that (in alledging this ſcripture

ture) you are not vnlike to those fo-
lishe Fencers, who ofte times in a lustye
ioylitie, do prepare Cudgelles for their
owne shoulders. But what other consi-
derations (I praye you) are to be had in
the seller?

2. That there be an equality of gaine be tweenhim self and the other.

No-bodie. For the seller also, he must
further consider, whether there be an e-
qualitie of commodities betweene him-
selfe and the other, or no. Because in e-
uerye such buying and selling, men are
commaunded as it was tolde you before:
to driue the commoditie giuen and recei-
ued, so neere to equalitie as possible they
may: which can in no wise be loked for
in that excessiue racking of wares, solde
ouer for time. True it is, if a Coat cloth
solde forth for dayes, would be so muche
the longer in wearing, then that which is
giuen for present monye, or if a quarter
of Corne, deliuered out for daies, would
longer releeue the poore man and his fa-
milie, then that which he prouideth for
present paimente: then, there were good
reason the seller should more encreace the
price of the one then of the other, becaus
buyers commoditie were liker to be grea
ter by the one then the other. But seeing

the

the one is no lesse subiect to wearing and wasting then is the other: how should it otherwaies be, but that this vnreasonable enhaunsing of the one in respect of the other, must needes carry in it, a smacke of most bloody and cruell oppression.

Pedler. Tushe a strawe, this is no reason at all: seeing not onlye the seller, but also the buyer him selfe doth likewise make a commoditie of such sale of wares for dayes. Seeing that he hauing still his stock wholie in his handes, may imploye the same to his best aduauntage by the often returne thereof, yea euen vnto the very time it self wherin he is to discharge the debt: and an often returne, we commonly say, returneth some profit.

No-bodie Though this your replye were graunted you euery whit, yet doth it answere the matter nothing at all, vnlesse it be first proued that you may lawfullye take money for that thing, which (although peraduenture some one do not lose therby through his as vntuft dealing as your owne) yet you are sure another cannot but smart for the same: because it commeth so muche the more dearer vnto the hands of him that must vse it. Who

reapeth

reapeth no commoditie by any ſuche ſale of time, but rather a loſſe and hinderãce, notwithſtanding it hath ſo highlye enriched your ſelfe and your debter that bought it for dayes.

Euery-body. Very true as you ſay: for ſurelye my ſelfe haue felte too muche the ſmart of this matter. And this alſo (I ſuppoſe) is not the leaſte occaſion of ſo pinching a dearth, in ſuche a kingdome of plenty and peace: but proceed wᵗ the reſt.

3. That an exceſſiue ſelling for time, is hurtfull to other poore occupiers beeing either to ſell: or to buye.

No-bodie. Laſtly, ſuch an exceſſiue ſelling out of wares for dayes, cãnot be but preiudiciall to other poore occupiers of the ſelfeſame trade, whether they be to buye or to ſell.

Pedler. How is it firſte hurtfull to them beeing to buye?

1. Hurfull to others beeing to buy: & how;

No-bodie. Surely many waies. For if he be to buye his ſaid wares for dates, he cannot haue them (you ſee) without an exceſſiue reckoning, wherby he is driuen, either to giue ouer his ſaid trade, partly through this ſo vnconſcionable dealing of others, and partly for want of better abilitie: or otherwaies continuing his ſaide trade, he is conſtrained to aduenture very hardlye vpon thoſe their wares for dayes

dayes. Which if after their buying they abate in price, are rather become gimmes to fetter him faster in the Gaile of misery: then kayes, to vnbolte those barres of bondage, wherunto he is brought by the cruelty of other.

Pedler. And how also is it hurtfull to them, being to sell forth their wares?

No-bodie. Undoubtedly, such excessiue enhaunsing of thinges for dayes, is this waies hurtfull also to other poore occupiers. For if he be to sell forth his wares, and that his present need doth driue him to craue present paimente: then (on this side we sée againe, his sale is so hindred by meanes of those cormorants, who let out the like wares vnto other for dayes: that, either he shall haue no one Chapman at all to buye his saide wares, or otherwaies be forced by reason of his need to sell them out at a farre lower reckoning then he first bought them himselfe. This thing therfore being both waies so hurtfull as you haue heard: with what good conscience can any Christian practise the same. And thus muche firste, for the considerations to be had in the seller.

2. Hurtfull to others beeing to sell: & how?

Ingroser. Verily, these considerations

are

are such as (beeing rightlye considered) wil make a Christian conscience consider twice, or euer he sell out his wares any dearer for dayes. But what considerations also (I praye you are to be had of the buyer?

2. Considerations to be had of the buyer in taking a respite for paiment.

No-bodie For ỹ buyer likewise it must be duelye considered whether when he commeth to buy his wares, he be well able or not, to make present paimente for them without any hinderance at all: for therin consisteth the matter which marreth or maketh the match.

pedler. What if the buyer be able to pitch and paye?

1. Whether he be well able to make present paiment.

No-bodie. If he be able to make a present dispatch, and yet would be dodging for dayes, then, the enhaunsing of wares to suche a one is muche more tollerable. Because it is to be entended, that as he hath no nēd at all of any suche delaye in the paiment: so surely, that none other thing els doth driue him vnto it, but a couetous affection which can in no wise be qualified w̄ a moderate welth. And therfore seeketh (he cares not how) to gather vp much in his handes, to the end he alōe maye be a Chapman on earth, either to

sell

ſell out his wares as he liſt him ſelfe: or otherwaies by hoording the ſame: to procure a dearth throughout the land.

Ingroſer. You neuer ſpake more truely in all your life. There are to too many of this miſchæuous minde, the Lord God amend thē. But what if the buyer be not able to pay preſently for thoſe his wares?

2. That he is not able to make preſent paiment.

No-bodie. If the buyer be not able to make preſent paiment, and yet notwithſtāding at very great nēed (for that muſt be alſo conſidered) doth driue him to buy the ſaide wares: the ſeller then (remembring euermore that we are born one for another) muſt not now lye in waighte to make a praye of anothers neceſſitie. For this were not onlye ſimple theefte, but carieth in it alſo ſome ſmacke of crueltye and murder: becauſe it is moſt commonly offred to them, whoſe neceſſite (if we had in vs any bowells of pitie and compaſſion) were rather of all men to be forthwith relæued then thus vnnaturallye of any to be encreaſed (a) by adding affliction vnto their affliction. As if their affliction were not cruell enoughe to be caſt groueling vnder our feete vnles wee alſo trampled vpon them, and did our en

(a) Leuit. 25. 17. 35. Am. 1. 9. 11.

deuour

deuour, that they might neuer be able to arise any more.

Pedler. Such cutthroates (no doubt) do swarme in euery coste: who waight for nothing so much as for the spoyle of their brethren being driuen to distresse.

No-bodie. The more to be lamented. Howbeit, this would they not do if they had the grace to remember that, as the Lord forbids them to shewe any lacke of loue towards their brethren: so (for a further triall of their obediẽce hærin) that he followeth their fotings to ẏ gate of their neighbours goods, as well as to the dore of his person: to espie whether they will returne from thence, either mercifull and helpefull, or cruell and hurtfull. And thus he traceth thẽ out and trieth their harts towards their brethren: letting them sæ the very secrets therof, by the out-goings it hath to those temporall thinges which are especiallye commodious and necessary for them. And thus muche bræflye for the abuses incidẽt to buying and selling, whereby also the vnlawfulnesse thereof more plainly appeareth.

Ingroser. Surely, these abuses they are so many, and the occasions therunto likewise

wise so great: that I see not how any man maye safelye deale in buying and selling without the direction of a Christian conscience gouerned by the inward grace of God. But (sir) hauing hetherto hanled the vnlawfulnesse of Marchandzie in respect of the manifolde abuses incident either vnto the matter it selfe which is to be solde, or vnto the māner of selling the same. You are now by promise to proue a further vnlawfulnesse also therof, from those sundrye effectes which followe the aforesaide abuses.

No bodie. Verye true. For, albeit the vnlawfulnesse of buying and selling, hath beene sufficiētly shewed by the former abuses: yet notwithstanding those fearefull effectes which dow ordinarily followe in the neeke of the same, will not onlye proue the practise therof to be much more vnlawfull, but be some further checke to bridle the outragious affections of men, in pursuing such a practise. Wherein also you haue firste to cōsider the effects themselues: and then consequentlye, the sundry arguments against the same.

2. A further vnlawfulnesse of Merchandrie from the effectes which followe the former abuses. Wherin firste of the effectes themselues: and then next, the sundry arguments against the same.

Ingroser. Very well. And what I pray you are the effectes them selues?

The effectes themselues being partly generall and partly particuler.

No-bodie. They are those monstrous, those strange and vnnaturall issues or fruites which dow ordinarily ensue, either vpon all or anye the former disordered abuses to the greate greefe and offence of the godly and to the dayly dishonour of God. All which most fearefull effects (being both manie and intricate) do craue a two-fold consideration: namely, beeing either generall or perticuler.

Ingroser. What (I pray you first) are the generall effects?

1. The generall effectes are those which haue a relation either to all other occupiers else: or to the whole common wealth.

No bodie. They are those vglie euents which (flowing from the filthie puddle of the foresaid abuses, and hauing a generall relation to many or all) do make the verie trade of Merchaundzie to seeme much more filthie and odious then it is of it selfe. And this also more plainely appeareth, whether the same be seuerally considered in all other occupiers else whatsoeuer: or whether it be generally wayed in the whole common wealth.

Ingroser. How first, being considered in all other occupiers else?

1. To all other occupiers, either by allu-

No-bodie. Merely, when as those the former abuses (howsoeuer practised of anie) dow generally tend to the hurt, the discredit

discredit and losse of all other Chapmen beſides, whether abroade or at home. And this also, either by alluring their minds to practize the like: or otherwise, by bringing some generall infamie vpon themselues, and their seuerall callings.

ring minds to the like: or by bringing some infamie vpon them.

Pedler. How first, by alluring theyr minds to practize the like?

No-bodie. When as (by beholding the rare and wonderfull encreaſe of that other mans wealth which ſo deceitfully dealeth in buying and ſelling, and forgetting withall the common condicion of their corrupted nature, being of it ſelfe verie prone to proſecute that which is naught) they are ſhrewdly allured, and euen egged an end (as it were) to treade in their trace, and to put the like lewdenes in practize, to the hazard of themſelues and of theirs. For, may you not perceiue by common experience, how eaſily the world is haled an end by examples? how roundly it foloweth the trundle of thoſe their teachers before them? yea, & how mightely Satan preuaileth with fleſh and bloud, by tickling her oft in the eare, and by ſaying ſilie vnto her, that ſeeing ſuch and ſuch ſaleſmen continue

1. By aluring their mindes to the like, and how?

this course in buying and selling, and verie richly do prosper therein, why may not you your selfe put in practise the like?

Euen-bodye. I knowe this to be certenlie so by experience. For I must néeds confesse, that my Landlords example hath hetherto more mightely preuailed with me in euery matter, then the Preachers perswasions whatsoeuer. But how (I pray you) doth such fraudulent dealing of some, bring also a generall infamie vpon all other sellers besides, and their seuerall callings?

2. By bringing some infamie upon them: and how?

No-bodie. Verely, when as the sinister dealings of those cutthrote chapmen, which onely delight in deceaueable deuises, do make the simpler sort of people (béeing before verie cruelly cousined of some) to begin forthwith to growe in some grieuous suspition against them all, and to measure the rest of that companie by the false footings of those whom before they found in a trip. Whereupon also they commonly crie out and say, nay trust them who will, for there is nought in the very best of them all but cogging, but craft and deceite: there is not one of a thousand to trust. No, the more men

be

be cuſtomed with them, the more they will conſume them. Yea, and when they pretend the frendlieſt of all in ſhew, then are they the fartheſt of all from meaning true frendſhip in deede, with ten hundred ſuch clamorous cries and grœuous complaints. By which meanes, not onely the honeſt and well meaning Merchaunts are vndeſeruedly drawne in diſcredit: but the verie facultie alſo it ſelfe (being as you heard at the firſt, ſo neceſſarie for preſeruation of life, and continuance of concord betwene countrey and countrey) is growne in diſgrace amongſt manie, to the exceeding great griefe of the Godly, who tremble to ſee it vniuſtly ſubiect to ſo many moſt ſtrange and proſperous effectes.

Eueri-bodie. They are verie prepoſterous in deed. For who (hauing due care of his credit or calling) would by anie their ſiniſter dealings procure ſuch vnnaturall ſtaines, either to themſelues, or the reſt of their trade?

No-bodie. Merely, none but ſuch as (hauing already made Shipwracke of ſhame) do giue their further endeuour to Ship true honeſtie alſo ouer the Seas.

Ingroser. Well Sir, hauing hetherto handled onely those fearefull euents, which (folowing the former abuses) do ordinarily fall vpon all other Chapmen elsé whatsoeuer: you are now next, to discouer those other effects which more generally attend vpon the whole common wealth.

No-bodie. With all my hart. Wherein also you may easily obserue some further blemish in buying and selling: namely, for that the same (being now become verie monstrous by reason of the manifold abuses incident vnto it) not onely is hurtfull to all other occupiers beside (as was shewed you before) but also because it procureth many most strange & fearefull effectes to take hold of that common wealth or countrey, wherin they vsually make their abode. And this also, either by hurting the same in it selfe, or otherwaies by procuring the Lorde for to plague it.

2. To the whole cómon wealth, either by hurting the same in it self: or by procuring the Lord for to plague vs.

Pedler. How first, by hurting the same in it selfe?

1. By hurting the same in it self, and how?

No-bodie. When as the buyers and sellers (by abusing their trades as before) do not onely endanger their whole companie

companie (as you haue heard) but do very couertly also procure a more generall hurt to that common wealth whereof they are members, and this also by diuers and sundrie meanes. As first, by impouerishing the greater parte thereof, through some peeuishe purpose to enrich themselues and their offspring. Secondly, in procuring a dearth by little and little to steale on the land, through that their excessiue hoording vp and hiding of the good blessings therein. Thirdly, by the vtter vndoing of many poore men, through their false and fraudulent dealings. Fourthly, by compelling great numbers of people to begge or to steale, and so consequently, either to starue in the streetes, or otherwaies, to be cut off by vntimely deathes. All which (with sundry other most fearefull effectes) can not chose but kindle some further mischiefes, and that also to some further generall confusion, except the same be more speedely preuented. For, first it can not but foster a secret grudge in the minds of the rich men one with another: which is (in very deede) the mother of all mutinies, and ciuill dissentions. Secondly, it

hardneth the harts of the poore against the wealthie, and makes them (in a maner) so desperate, they care not a dodkin which ende goeth forward. Thirdly, it weakeneth verie shrewdly the whole land it selfe by little and little: and so consequently encourageth some one forraine enimie or other to giue the onset vpon it.

Ingroser. And how also by procuring the Lord for to plague it?

No-bodie. Verely, when as these their outragious dealings (together with the continuall cries of the poore whome they dayly oppresse) shall awaken the Lorde out of sleepe, like a Gyant refreshed with wine, to strike his enemies in the hinder partes, and to put them withall to a perpetual shame, shall kindle his wrath, and prouoke him to plague the whole land with sundrie sicknesses and diuers diseases: namely, with Famine, with Pestilence, with Sword, and with Fire: yea, and shall further enforce him to whistle for the flies of *Spayne* (or some other elsewhere, hauing more deadly stings in their tayles) to subdue and destroy, to deuoure and (*a*) to spoyle vp, euen all

2. By procuring the Lord for to plague it; and how? Psal. 78. 65-66.

(*a*) Isa. 33. 1.

those

those grædie spoilers themselues, which so grædely had spoyled many thousands before. And for further proof of this point, I will at this present content my selfe with one Prophesie of Amos against the rich Cormorants and Cutthroates of that his age: who forbore neither time nor place, but (with false measures and waights) bought & sold the poore people for shoes, saying: (a) *When will the new moneth be gone, that we may sell corne? and the Sabboth, that we may set foorth wheate, and make the Ephah small and the Shekell great, and falsifie the waights by deceit? that we may buye the poore for siluer, and the needie for shoes: yea, and sell the refuse of wheat? The Lord hath sworne by the excellencie of Iaacob, surely, I will neuer forget any of their works.* Shall not the Land tremble for this, and euery one mourne that dwelleth therein? And it shall rise vp wholly as a flood, and it shall be cast out and drowned, as by the flood of Egipt. *And in that day* (sayth the Lord) *I will euen cause the Sunne to goe downe at noone: and I will darken the earth in the cleere day. And I will turne your feastes into mourning, and all your songs into lamentation: and I wil*

(a) Amos. 8. 5. &c.

bring

bring ſackcloth vpon all loynes, and baldneſſe vpon euery head: and I will make it as the mourning of an onely ſonne, and the end therof as a bitter day. Behold, the day is come (ſayth the Lord) *that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord: and they ſhall wander from Sea to Sea, and from the North euen vnto the Eaſt ſhall they runne too and fro, to ſeeke the Word of the Lord, and ſhall not finde it. And in that day, ſhall the faire virgins and yong men periſh for thirſt.* Loe, héere you may ſée their ſinne of crueltie, and fraudulent dealing decyphered fully, together with the fearefull effects which foloẅ the ſame, namely, a common calamitie of the whole countrey or land concerning both bodie and ſoule. And thus much briefelie for thoſe generall effectes which either concerne all other occupiers beſides, or the whole Common wealth.

Euery-body. Oh fearefull effects: and oh vnnaturall wretches, whome the very hearing thereof doth not greatly amaze?

No-bodie. It is ſurely ſo. The Lorde make them héereafter more mindfull thereof.

Ingroſers,

Ingroser. Well Sir, hauing hitherto handled the general euents whatsoeuer, you are now to declare in like sort those other perticuler effects which dow ordinarily folow the former abuses.

No-bodie. With all my hart. Wherein you haue further to marke, that (besides those former most fearefull illues concerning all other occupiers else, or the whole common wealth) there are sundry other more perticuler effects, which (hauing a speciall relacion to some one, or a fewe) dow make the verie trade of Merchandzie to seeme much more filthie and odious then it is of it selfe. And this also more plainely appeareth, whether the same be seuerally considered in the seller himselfe, or in that his posteritie and offspring whith he leaueth behinde him.

1. The particuler effectes are those, which either pertain to the party him selfe, or to his posteritie.

Ingroser. What are those effects (first) which haue speciall relation vnto the seller himselfe?

No-bodie. They are those, which more properly attend vpon the very person of him that maketh a practize of the aforenamed facultie, without hauing further relation vnto any his posteritie or offspring whatsoeuer. And these also are of two

1. The effects pertaining to him selfe, are either such as concerne the body alone, or both bodie and Soule.

two sorts, for either they are such as concerne the bodie alone, or such as concerne both bodie and soule.

Pedler. What are the effectes concerning the bodie?

No-bodie. They are properly such as (hauing some participation with all the seuerall members and parts thereof) do (by a continuall custome and practize of that which is euill) either most filthelie defile the bodie, or else, verie desperately dyalye it in danger.

The effectes concerning the body alõe, are either such as defile the same, or draw it in danger.

Ingroser. How do they first defile the bodie?

No-bodie. When as the Chapmen (abusing themselues in buying and selling) do giue ouer their bodies as weapons of vnrighteousnes to sinne: whereby also, they, either do bring a lothsome bondage vpon it, or otherwaies, make it verie lothsome to others.

1. They defile the body e, either by bringing a loathsome bõdage vpon it, or by making it loathsome to others.

Ingroser. How first, by bringing a lothsome bondage vpon it?

No-bodie. When the same is so slauishly subiect vnto an inordinate desire of gaine, that it willingly suffreth it selfe and euery member thereof, to be most beastly abused in seruing the insatiable affections,

1. By bringing a lothsome bondage vpon it, and how?

affections. As for example. When the head is abused by mischeuous and craftie deuises: the eyes, by inordinate and suspitious watchings: the eares, by couetous and worldly enchauntments: the tong, by vntrustie and cosining treacheries: the hands, by deceitfull and disordered dealings: the feete, by cruell and vnconscionable wandrings abroade: and all this, to enrich himselfe with other mens wealth.

Eueri-bodie. And how also, by making it lothsome to others?

2 By making it loathsome to others, and how?

No-bodie. Merely, when as (by an vngodly continuance of those the former abuses) the sellers disordered dealings are not onely discerned of all men, but, euen his whole bodie also it selfe, and euerie member thereof is very fitly derided, and most iustly detested as a most filthy and loathsome carryon. Namely, when his head is accompted with all men, the very Cage of deceites: when his eyes are no better estæmed, then the very Scoutwatches of wickednes: when his eares are abhorred, as the Ewes-droppers of destruction: when his tong is no lesse distrusted then the poyson of Aspis: when his

his handes and euery finger thereof are hated like the limetwigs of a lurching Cozmozant: when his fæte are eschued as the craftie suppozters of a pilfering Purloyner. Briefely, when him selfe (with the whole packe appertaining vnto him) are euen pointed at (as they walke vp and downe in the stréetes) foz those, who sæke to beguile and to deceiue no moe then haue any dealinges with them at all. And in this respect, those sellers themselues may fitly bee compared to a Snayle, which neuer kæpeth (in crœping about) any ozdinarie course, but with windings and turnings conuayeth her selfe into her Cottage: so surely, such sellers as sæke onely foz gaine, they care not at all foz kæping a chzistian course in those their common affaires, but sæke by windings and turnings to conuay themselues into the credit of their dayly customers, not passing who lose, so themselues may be sure foz to winne. No, they make not any reckoning at all to deride (a) the simplicitie of the vpzight and iust. Yea, they thinke that the wisedome of this wozlde consisteth altogether in hiding their hart by

(a) Iob. 12. 4.

subtill

subtill deuises, in concealing the mind by cosining speeches, in making falsehode seeme truth, and truth to seeme falsehod. And this wisdome also of theirs is found out of yong men by practize, and of children likewise by paying some price for the same. Loe, these are the effects (for the most part) which (folowing the former abuses) do both bring the whole bodie in bondage, and make it also verie vglie and lothsome to others.

Ingroser. These (no doubt) are most horrible effects. But what (I pray you) are those other which drawe the bodie into danger?

No-bodie. Surely, they are euen such as (ensuing a careless and prepostrous practise either of all or of any the former abuses) do procure some present danger vnto the bodie it selfe. And this also, either by their owne disordered dealings, or else by some outrage of other.

1. They drawe the body in danger, either by their owne disordered dealings, or by some outrage of others.

Pedler. How first, by their owne disordered dealings?

No-bodie. When as those our fantasticall and folehardie Chapmen, floating amaine beyond the vttermoste boundes of *India*, and trudging about by Sea and by

1 By their owne disordered dealinges, and how?

by land, by fire and water, to forestalle the prison of pouertie, haue neither care of their health, nor giue any regard at all to the abilitie and strength of their nature, whereby their owne bodies doo either become subiect to sundrie perilous diseases, or otherwaies are brought at vnwares to many strange and vntimely deathes.

Ingroser. And how also, by some outrage of other?

No-bodie. Merely, when as the seller (by his vnconscionable hoording of coyne, and his vncharitable withholding of help from the needie) do earnestly prouoke the common Swash-blades & Make-shifts, either to driue them (for their purses) into a very extreame and deadly feare, or otherwise to bereaue them of breath and of goodes together. And in this respect, the sellers also themselues may (againe) be fitly compared vnto the creeping Snayle, which (being euermore drie on the out-side, but yet very fat, full of moisture, and all greasie within) is now and then compelled to plucke in her hornes, hath her house (by such as stand in neede of her grease) broken ouer her head, and her

2. By some outrage of others: and how?

her selfe (without pitie) depriued both of grease, and of life. So surely, those salesmen, who hord to themselues without helping of others, who (when their compassion is craued of any) are as drie on the outside as keckes (though verie greasie within, and fat for themselues and their owne) (a) they are often-times driuen in a deadly feare for their goodes, haue their houses broken ouer their heads, their coyne very cunningly conuayed from their Chestes; and lastly, themselues deliuered to death. And thus much briefely for those perticuler effects, which either do defile the body, or bring it in danger.

(a) Iob. 20. 10, 11.

Euen-bodie. Undoubtedly, most fearfull effects, and such as are able alone to make men amazed. But these (you say) concerne onely the body, what therefore are those other concerning the soule?

No-bodie. They are such and so fearefull, that I tremble to tell them: for as those former effects which concerne only the bodie, are of themselues euery way so vile and infectious, that the Chapmen whatsoeuer (hauing any participation therewith) cannot chuse but beare about

with them in euery place, the most vglie blots and staines of perpetuall reproche: so surely, those other concerning ỹ soule, are very horrible to heare, too too monstrous to behold, and most intollerable of all to endure, being such as tend either to the hurt of the soule it selfe, or else to the dishonour of God.

Ingroser. How first to the hurt of the soule it selfe?

1. To the hurt of the soule it selfe, being either most filthely distained with sinne or brought in to a careleſſe condition.

No-bodie. When as the seller (by those sinister dealings) doth very carelesly suffer that liuely image of God in himselfe to be (in a manner) so fouly defaced, deformed and obscured, as no apparant token thereof may appeare to the world, the same, being either most filthely distained with sinne, or otherwaies brought into a secure and careleſſe condition.

Ingroser. How (first) most filthely distained with sinne?

1. Being filthely distained with sinne, and how?

No-bodie. When as the soule her selfe (by meanes of those former abuses) is brought to the participation of all outragious enormities. As first, to an vnconscionable desire of other mens goods. Secondly, to most strange and wicked imaginations, which wayes that desire may

be

be compassed. Thirdly, to most deuillish deuises, how and by what meanes those imaginations of theirs might be brought to some passe. And lastly, to most pestilent practises, for the spedier accomplishment of those former most filthy deuises, namely, to cogging, to cosinage, to flatterie, to lying, to swearing and forswearing it selfe, with foure hundred such other vnspeakeable villanies.

Ingroter. And how also by bringing the same into a secure & carcles condition?

No-bodie. Merely, when as the soule (being euery wayes ouerburdened with those beastly abuses) is also verie dangerously drawne into such a continuall custome of sinning, as not onely it is vtterly vnmindfull of God and his word, but is further, so greedie of pelfe, that (a) it had rather all the day long be harping after one halfepenny gaine, then to tarry one houre in hearing a Sermon: that it remembreth not how (b) abhominable it is become before the Maiestie of God, that it forgetteth (c) the vncertentie of this short and transitorie life: that it considereth not, how iustly it deserueth to (d) be whipped out of the congregation

Being brought into a carcles condicion, and how?

(a) Amos. 8.5.

(b) Deut. 25.15. Pro. 11.1.

(c) Iam. 4.14.

(d) Ioh. 2.15.

and assemblie of Christians: and lastly, to be (a) barred for euer, from the glorious Tabernacle, and holy hill of the Lord.

(a) Psal. 15. 4. Apoc. 22. 15.

Pedler. Surely, how cunningly soeuer some other can cloake their dealings, I for mine owne part do knowe by experience, all this to be true. But Sir, these being onely noysome to the soule it selfe, what are those other I pray you, which tend withall to the dishonour of God?

2. To the dishonor of God either by prophaning his name and religion: or by promoting the religion of antechriste.

No-bodie. They are vndoubtedly those which haue in themselues such a contagious infection, as not onely destroieth the verie soule it selfe, but by consequence also doth vtterly ouerturne, so much as lieth in them, the glorie of the eternall God. And this, either by procuring a dishonour to his holy name and Religion, or otherwaies by promoting to their vttermost power, the accursed religion and seruice of Antichrist.

Ingroser. How first, by dishonoring Gods holy name and Religion?

1. By prophaning his name and religion, and how?

No-bodie. When as the seller, who professeth Religion, himselfe being so apparantly infected with the contagion of those canckered enormities, not onely

causeth thereby (a) the name of God to be euil spoken of among the vnbeleeuers, but his holy Religion also in a manner to be abhorred of all men, as a Religion which tendeth onely to carnall libertie, and all other licentious lewdnesse.

(a) Isa. 52. 5. Rom. 2. 24. Ezech. 36. 10.

Ingroser. And how also, by promoting the Religion and seruice of Antichrist?

No-bodie. Verely, when as the Chapmens mindes are so beastly bewitched with the inordinate desire of worldly wealth, that, not onely they are not ashamed at all euen in open Markets and Faires, to buy and to sell such Romishe Reliques, as helpe to vphold the kingdome of Antichrist in the harts of the ignorant, namely, their *Agnus Deies*, their Bulles, their Beades, their Crucifixes, their Pardons, with other such paltrey popish trash: but also, most highly commend that former golden world, wherein so great gaines arose to themselues by the continual sale of Vestments, Copes, ware Tapers, with tenne hundred suche trifling toyes. And lastly, do in most shameles manner very bitterly bewaile the present ouerthrow and want of that Popish Religion, yea, euen (a) with a sorrow-

2. By promoting the religion of Antechrist, and how?

(a) Genes. 19. 27. Apoc. 18. 11.

sorrowfull sighing, & shedding of teares.

Ingroser. Hauing hitherto handled those particular euents, which touch the partie himselfe that selleth, whether the same be considered in bodie alone, or in bodie and soule together: you are nowe next to discouer the other particuler issues also concerning his posteritie or offspring.

2. The effectes concerning the posteritie are lothsome vnto him either by making restitution of those wrong gotten goods, or by retaining thē in his proper possession.

No-body. Very true as you say. Wherin you haue further to marke, that the effectes which this waies do vsually follow the former abuses, (being also by meanes of such wrong gotten goodes more strongly confirmed) are not onlye of them selues very dangerous, but also most lothsome in nature, whether the posteritie or offspring (to whome they be giuen) shall be moued in conscience to make restitution thereof to the owners themselues: or otherwaies, very vnconscionablie retaine them still in his proper possession.

Ingroser. How firste dangerous to the offspring by making restitution therof to the owners them selues?

No bodie. When as the posteritie or offspring (whether by yelding some recompence

compence, or otherwayes, by restoring that home which his Father before him had wrongfully gotten) shall become the publike instrument (a) of his Fathers perpetuall reproch, in making his treacheries further knowne to the world, through that so conscionable restitution of his. The which (notwithstanding it be very miraculously wrought by the spirit of God) cannot be but greuous to the offspring himselfe. Because the publike shame which thereby redoundeth to the departed Father, is euerie wayes so lothesome in nature, as naturally, euery naturall child cannot chuse but abhorre, both, in respect of that worldly reproche it selfe, and also, in regard of those terrible torments which his Father before him (by those his vile and vnrighteous dealings) did iustly deserue.

1 By making restitution of them and how?

(a) Iob. 20. 10. 11.

Pedler. And how also, by retaining those gwdes in his proper possession?

No-bodie. Verely, when as those same wrong gotten gwdes shall be some speciall meanes to allure the posteritie or offspring himselfe to follow and practize his Fathers former proceedings, and so make them in the end the one as wicked

2. By retaining them in his possession and how?

as the other, to the perpetuall destruction of both: or when otherwaies, those
(a) goodes of theirs hauing some (a) secret
Ezech. 18. 12, 13 curse fastened vpon them, shall be an occa-
Isa. 33. 1. sion to moue the righteous God to deale with them, for this their possession
(b) procured by bloud, as (b) he dealt with
1. King. 21. 21 Ahab and his for the like. I meane vtterly to roote out the whole progenie of them and of theirs from the face of the earth: for the bloudthirstie and deceitfull men shall hardly (c) continue the
(c) Psal. 55. 23. one halfe of their daies. And therefore, those Fathers, which so hoord vp for their children and offspring, do deale in this respect a thousand fold more cruelly with them, then doth the venemous Spider with her naturall brode: for she onely spinneth her Spiders nettes to entangle such Flies as fall in the same: but these vnnaturall Fathers, by their wrong gotten goodes, do weaue the webs of destruction for themselues and their Children. And thus much briefely, for those effects whatsoeuer, which either generally or perticulerly ensue the former abuses of buying and selling, and whereby the verie trade of Merchaundrie be-

commeth

commeth vnlawfull.

Ingroser. No doubt, verie strange and fearefull effects: yea, such as are able to shatter an hart of flint. And Sir, howsoeuer the wicked will skorne thereat, I assure you, my selfe begins now to haue such sight in the matter, as makes me both sorie and ashamed of many my former dealings. And so I dare say for the rest.

Pedler. Yea surely. For mine owne part I finde now the abuses of buying and selling so many, and the effectes which follow the same so fearefull withall, that I wish a generall reformation thereof, though I neuer bought nor sold any more.

No-bodie. Seeing my trauels herein haue taken so good an effect, the Lorde make me in some measure to be thankefull to him for the same. And his holie name be blessed for euer, who hath (a) yelded to this poore watering of mine, so plentifull encrease.

(a) 1. Cor. 3. 6.

Ingroser. We desire the same with all our hearts. But Sir, hauing hetherto handled the vnlawfulnes of Merchaundrie, as well from the abuses incident

vnto

vnto it, as also from those sundrie effectes which follow the former abuses. You are now lastly by promise to bring what arguments you are able against them both.

2. The sundrye arguments gainst those former abuses and fearefull effectes.

No-bodie. With all my heart. And although many argumentes might bee brought for this matter, yet will I content my selfe for this present, with those fewe which were handled to day in the Sermon, wherein, sundrie reasons were drawne from the wordes of the Apostle himselfe, and those also of such weightie importance, as none but they (a) that haue made a couenant with Hell, and are at a point with death himselfe, will despise the same.

(a) Isa. 28. 15.

Ingroser. I beseech you then, rehearse them in order.

1. Arguments drawen from our Christian profession.

No-bodie. Content. First therefore, the Apostle purposing to dissuade men from all fraudulent deuises in buying and selling, doth drawe one argument from our christian profession, saying, *Let no man oppresse* (b) *his brother, &c.* As if he should say, you are you knowe all Brethren in Christ, such as professe (c) one God, one Religion, one Faith, one

(b) 1. Thes. 4. 6.

(c) Mal. 2. 10. Ephes. 4. 5. 6.

one Baptisme, one Sauiour: and therefore, you should be linked so sure in a christian league, as no desire of fraudulent dealings should euer be able to dissolue the indissolable bond thereof. For if such guilefull oppression be horrible among the verie Heathen, it can not be but damnable in the consciences of christians. Who being (a) redeemed from the corruptions of this corruptible life, and called into the glorious libertie of the Sonnes of God, should shew forth their faith, both by their obedience to God, and loue to their Brethren. Otherwaies, they are (in truth) no better then dissembling Hypocrites, hauing (b) Iaacobs voyce, but Esaus hands: proffering with (c) an Apostles face, but a Iudas kisse: and confessing (d) that they knowe God in wordes, but deny him with their workes: being abhominable and disobedient, and reprobate to euerie good worke.

(a) Rom. 8. 21.

(b) Gen. 27. 22.

(c) Math. 26. 49.

(d) Tit. 1. 16.

Pedler. A verie mightie and most forcible argument. Who would not be euen rauished therewith: surely, none but such as hauing alreadie made Shipwracke of conscience, do denie the brotherhod,

therhood, and calling in Christ. But proceede in the rest.

2. Arguments drawne from our dutifull obedience.

No-bodie. Another argument to dissuade men from all fraudulent dealings in buying and selling, may be fitly drawne from that dutifull obedience which Christians are to declare therein to the Lord. And this the Apostle doth principally handle in these words, namely, *in bargaining*. As if he should say, you that practize the trade of buying and selling, you especially it behoueth to remember, that when you come to bargaining, you are not to respect your priuate commodities, but rather, to way withall, that in this your bargaining you come as it were to witnesse your dutifull obedience to the lawes of the Lord. That is, to testifie first of all what faith you haue in his fatherly prouidence. Which your faith doth shewe it selfe effectually, so oft as you seeke not by any sinister dealings, to satisfie your inordinate affections in enriching your selues, but vsing true simplicitie and plainenes in all your practises, as those that feare not the stormes of future want, do pitch the Pauilion of this your Pilgrimage

mage vpon his prouident pleasure. Secondly, in shewing forth your christian loue towards those your christian brethren with whome you haue to deale. Now, this your said loue towards them can not any wayes more effectually be found, then in that plaine and vpright dealing, which the lawe of the Lord in a dutifull obedience, doth exact at your hands. But (alas for pitie) who so doth diligently looke vnto most mens dealings in these our dayes, shall find Lady Equitie her selfe to be driuen into such an extreamie and deadly distresse, that verie hardly she is entertained of any in buying and selling. For, who seeth not now, (if they see any thing at all) that most men doe come vnto bargaining, as it were to the razing and spoiling of an enimies holde. And he is thought to haue sped the best therein, which carieth most away with him when he returneth, how vniustly soeuer he hath gained the same. His bootie is accounted the warmest of all, who by his fraudulent fetches, hath made the most men to goe naked or cold. Yea, he is said (for the most part) to come the neariest home, who (by his falsehood

and

and wrong) hath made the most weeping eyes. All which most horrible enormities do flowe euen from the forgetfulnesse of that dutifull obedience wherein men are indebted to God and their brethren in buying and selling.

Ingroser. Verie true it is. Whereas the dutifull remembrance thereof would be a sufficient meanes to driue men vnto a more vpright behauiour therein. But proceed in your purpose.

3. Arguments drawne from the iustice of God.

No-bodie. Another argument to feare men from all fraudulent dealings in bargaining, may be drawne from the iustice of God, in these words: *For the Lord is the auenger of all such things:* as if he should say: Though, neither your christian profession, nor your dutifull obedience to the lawes of your God, nor your faith in his fatherly prouidence, neither yet, that interchangeable loue, which as members of one mysticall bodie, you owe one to another, can touch your consciences with a trustie dealing in these your affaires: yet for so much as your God is a righteous God, thinke not that he will in any wise be bound to beare with, or otherwaies will become a Bawde vnto

any

any your secret sinnes whatsoeuer. But as he hath them all before him in a memoriall Booke written, so will he one day most surely and most sharply scourge the same, whether it be open oppression, or deceitfull dealing, or fraudulent fetches vnder the forme of faithfull bargaining, or whatsoeuer it be: for the Lord himselfe is the auenger of all such things. Although you can drawe a Curtaine verie cunningly before the face of mortal men, yet are you not able to bleare the eyes of his Maiestie. Though you know well inough which waies to procure a priuiledge that these your practises may passe vncontrolled in the assemblie of sinners: yet thinke you not, but that the same will be sharply censured in the audit of the almightie, who is a righteous reuenger of all such things.

Eueri-bodie. Oh most terrible sentence! Surely, whosoeuer will not tremble at the verie hearing therof, they shew themselues to be such, as hauing (a) their consciences seared vp with hote irons, are wholly solde ouer (b) to worke wickednesse in the sight of the Lord, and beeing past feeling, haue giuen themselues to wanton-

(a) 1. Tim. 4. 2.
(b) 1. King. 21. 25.
(c) Ephes. 4. 19.

wantonnesse, to worke all manner of vncleannesse, yea, euen with græedinesse. But, continue the course you haue taken.

4. Arguments drawne from the title or name that is giuen them.

No-bodie. Another argument to dissuade men from all deceite in buying and selling, may be fitlie drawne from that title or name which the holy Ghost ascribeth couertly vnto it, in these words, *Of all such (a) thinges.* The (a) 1. Thes. 4. 6. which words of his (hauing a verie Emphaticall, or forcible relation to that wicked oppression and guile, forbidden before in the former part of the verse) do signifie as much in effect, as those euils themselues whereunto they haue such speciall relation, and therefore may fitly beare the selfesame denomination, or name of euils. As if he should say (by vsing such fraudulent fetches in buying and selling) you shew your selues to bee wonderfully besotted with the deceitfulnesse of sinne, who coloureth her bewitched baites, with a most beautifull brauerie: who, vnder the pretense of some pleasant potion, doth proffer vnto you a most pestilent poison, who maketh you beleeue, that this your guilefull dealing

ling is nothing elſe but a prouident thriftineſſe, when it is (in verie dæde) a moſt horrible euill and wickedneſſe. So then, how excellent ſoeuer the ſame ſæmeth vnto you, it is (you ſée) an euill, a moſt peſtilent euill: yea, and the Lorde himſelfe is the auenger of all ſuche euill: with whome alſo you ſhew a dayly diſſimulation, in that you do euerie day offer vp your praiers againſt it, ſaying: (a) *Deliuer vs (O Lord) from euill,* and yet notwithſtanding dw ſtill make the ſame your dayly and continuall practiſe.

(a) Math. 6. 13. Luc. 11. 4.

Pedler. Without doubt you ſay true. For this I knowe in my ſelfe, that the ſelfe-ſame day wherein I hartely beſought the Lord to ſend me a good Market, I haue vſed (I confeſſe) the moſt fraudulent dealings.

No-bodie And euen thereby alſo you made that moſt holie action of Prayer accurſed vnto you: *For he that (b) turneth his eare from hearing the Lawe, his Prayer ſhall be abhominable.*

(b) Pro. 28. 9.

Ingroſer. Verie true it is: the Lord be mercifull to all them that knowe not the euill they dw. But proceed in your purpoſe.

5. Arguments drawen from the vncertainty of their punishmentes.

No-bodie. Another argument also, to driue men from all fraudulent dealings in buying and selling, may be drawne from the vncertaintie of that punishment, which the Lord in iustice alotteth to those that deale lwsely therein. For whereas the Apostle sayth plainely, *The Lorde is the auenger of all such things*, yet hath he heere assigned no one certaine kinde of punishment vnto it. Teaching men thereby, that as the Lord is at libertie to plague, when, where, and in what manner he please: so you Chapmen should tremble and quake at euerie punishment, as at a iust recompence of such your sinister dealings, according to that which the Lord himselfe doth testifie, saying. (a) *Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abhominable? Shall I iustifie the wicked Ballances, and the Bagge of deceitfull waightes? For, the rich men of Ierusalem are full of crueltie, and the inhabitants thereof haue spoken lyes, and their toong is deceitfull in their mouthes. Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes. Thou shalt eate, and not be satisfied, and thy casting*

(a) Mich. 6. 10. 11. 12. 13. 14. 15.

caſting downe ſhall be in the middeſt of thee, and thou ſhalt take holde, but ſhalt not deliuer: and that which thou deliuereſt, will I giue vp to the ſword. Thou ſhalt ſowe, but not reape; thou ſhalt treade the Oliues, but not annoynt thee with Oyle, and make ſweete Wine, but ſhalt not drinke Wine. In theſe words, the Lord (you ſée) both reproueth the enormities and ſinnes of ſuch fraudulent dealers, and alſo denounceth againſt them, not one, but ſundrie kinds of punishments due for the ſame. Namely, an vtter conſumption and waſting by famine, by inward greefes and ſorowes, by making fruſtrate their hope of helpe, by ſpoiling their goods within and without. Séeing therefore the Lord hath not aſſigned any one ſpeciall plague vnto ſuch their ſubtill and ſiniſter dealings, but maketh the ſame ſubiect to ſo many ſorts of punishments: this (me thinke) ſhould be a ſufficient reaſon to remoue farre off from Chapmen, all fraudulent fetches in buying and ſelling. For that, as the Lord will ſurely be auenged of all ſuch things, ſo hath he made this ſinne ſubiect (you ſée) to euerie punishment. Wherein men are to remember, that not onely euerie

ſinne hath ſome puniſhment attending vppon it, howſoeuer the execution thereof be delayed at time: but that, like ſinne is commonly recompenced with the like puniſhment according as it is written, *Becauſe of (a) the fooliſh deuiſes of their wickedneſſe wherewith they were deceyued, and worſhipped Serpentes (b) that had not the vſe of reaſon, and vile beaſtes, thou didſt ſend a multitude of vnreaſonable beaſtes vpon them for a vengeance, to the end they might knowe, that wherewith a man ſinneth, by the ſame alſo he ſhall bee puniſhed.*

(a) Wiſd. 11. 13.

(b) Wiſd. 12. 24. Rom. 1. 23.

Eueri-body. What is your meaning heerein?

No-bodie. My meaning héerein, is to let you vnderſtand, that, as theſe fraudulent dealers haue oft times oppreſſed their brethren in bargaining, ſo they themſelues are oftentimes (by the iuſt iudgements of God) moſt iuſtly oppreſſed of others againe, through théeuerie and ſtealing. As they (oft times by their guilefull dealings) haue made their poore brethren to walke with a thread-bare Coate: ſo they themſelues (according to their due deſarts) haue béene (by others againe)

againe) stripped naked and bare. And as they (by their falsehood) haue made men poore soules, to goe heauily homewardes with trickling teares, so they themselues are sometimes most iustly sent homewards that selfesame day by weeping Crosse, and this also according to the righteous iudgements of God, who is a righteous reuenger of all suche things.

Pedler. Undoubtedly (Sir) I suppose the same to be true. For (on a time) I remember how that I (deceiuing a sielie soule a little before with the sale of some wares) was in the way homewardes robbed my selfe. A profitable application of the former arguments.

Eueri-bodie. I pray you (Godman Pedler) if a man might be so bolde as to aske you the question, what came your gaines clearely vnto that Faire?

Pedler. To tell you the truth, they came fully to lesse then nothing. For sure I am, that for euerie pennie which I gote that day by vniust deceit, I lost a pound by due desart.

Ingroser. And for my part also I must néedes confesse, that I lost more in one night by casualtie of fire, then I had gotten

gotten before (by my fraudulent dealings) in twentie winters. And yet verie certaine I am (the Lord be mercifull to me) that (euen by such deceitfull practises) I haue wronged from men not so little as fortie pounds by the yeere.

No-bodie. That good God, who hath opened your eyes to see your sinnes, giue you also his grace, that you may freely forsake the same.

Ingroser. Oh graunt it good Lorde, for the glorie of thy name. But Sir: such is the vnreasonable enhaunsing of graine and of victualles in euerie place, that verie necessitie enforceth many a man to do that, which (in his owne conscience) he vtterly dislikes.

No-bodie. Accursed be that necessitie whatsoeuer, which constraineth a man to make shipwracke of conscience. *For,* (a) *what shall it profite any man to winne the whole Worlde, and loose his owne Soule?*

(a) Matth. 16. 26. Mar. 8 25. Luc. 9. 25.

Ingroser. Verie true it is. If therefore you could (by any your godly perswasions) so bring it to passe, that the rich Farmers and Husbandmen (who are to fraught the Markets with corne and victualles)

victualles) would ſell the ſame at a reaſonable reckoning, for my part I promiſe you, that, as thereby I ſhould haue leſſe occaſion to vſe any deceite in my dealings, ſo would I vtterly renounce the ſame for euer. And I beléeue, my freend Pedler would do the like.

Pedler. Yea (be you ſure) with all my heart.

No-bodie. I haue none authoritie (you knowe) to reforme things amiſſe: neyther will I challenge ſo much to my ſelfe. My duetie is onely to reproue, and to denounce the iudgements of God againſt all outragious enormities, wherein (by Gods grace) I will not ceaſe to do my beſt endeuour, leauing the reformation of matters wholly vnto them, whoſe callings the ſame more properlie concernes. But, what if thoſe men (you ſpake of before) will neuer be brought to any better dealings: ſhall the waywardneſſe of thoſe wicked ones withdrawe your ſelues from doing your duties: My beware (I beſéeche you) for this is the ſubtill perſwaſion of Satan, to make you beléeue, that you may as well offend therein, as another.

But, remember the word of the Lord, (a) *(a) Thou shalt not followe a multitude to doo euill: neyther shalt thou agree in a controuersie to decline after many, and ouerthrowe the truth.* Hauing therefore the example of good Iosua before youre eyes, saye one to another in the sincerritie of your soules: (b) *(b) Let the wicked this day choose what Gods they will serue, as for vs and our houshold, We will serue the Lord.*

Exod. 23. 2.

Iosh. 24. 15.

Ingroser. May (by Gods grace) howsoeuer the wicked do still welter and wallowe in their impieties, for my part, I rest fullie resolued for euer hereafter to abhorre all fraudulent dealings in my selfe and in others. And I beseeche the Lorde God to make me continually thankefull for these his good graces, which (by your meanes) I haue receiued this day.

Pedler. And surely (for my part) I do with an vnfained hart protest the same. But Sir: if it might please you to take the paines to conferre also with those men, as you haue done alreadie with vs, I doubt not, but that good God, who hath begunne this good worke by you,

will

will bring the same to some excellente ende.

Euery-bodie. Undoubtedly I beleeue no lesse. For he that had heard these men in the morning, would hardly haue thought that they woulde euer haue beene brought vnto this.

No-bodie. Such (you see) is the great goodnesse of God, and such also is the efficacie and power of his heauenly word, when it pleaseth his Maiestie to worke with the same. Then is it (in deede) a liuely (a) word, and mightie in operation, and sharper then any two edged sword, and entreth through euen to the deuiding asunder of the soule and the spirite, and of the ioyntes and the marrowe: and is a discerner of the thoughtes, and the intentes of the heart. (a) Heb. 4. 12.

Ingroser. Oh blessed be God therefore. And the Lord graunt the same word a like effect in the rest.

Pedler. So be it good Lord, if it be thy will.

No-bodie. Well, sith you seeke this thing thus earnestly at my handes, I promise you both (so soone as any occa-

sion

sion is offered) to put the matter in practize, leauing the successe thereof to the Lord.

Ingroser. Gods name be blessed for it. But we beseeche you (Sir) linger not the time ouer long: for as the zeale of (a) Gods house hath euen eaten vs vp: so (we pray you) remember withall, that the (b) hope whiche is deferred, is the fainting of the hart, but when the desire commeth, it is a tree of life.

(a) Psal. 69. 9.

(b) Pro. 13. 12.

No-bodie. Well, assure your selues, there shall be no want of good will in me, so soone as the Lord shall offer occasion vnto it.

Euerie-bodie. And for my part, be you bolde, I will so further the matter, that I doubt not to bring your selfe and them verie presently together. I knowe where are (at this houre) a couple of as greedie Cormorants as liue in the land. Walke you on your way all three together, and let me alone for this once. They promised to tarrie my comming at yonder Towne: goe you faire and softly before, till wee ouertake you.

Ingroser.

Ingroser. With all our hearts. Come sir: we will gladly accompanie you still in your iourney, although we are alreadie wandred fiue or sixe miles out of our way.

No-bodie. Are you so in déede: now truly I am sorie therefore.

Pedler. But so are not we. Nay, rather we haue both great cause to reioyce: for by losing the way (a little) to our earthly homes, wee haue lighted (at length) on that way whiche leadeth directly to our heauenly habitation.

Ingroser. Verie true it is: Gods name be blessed for it. And blessed be his Maiestie also for you, who were the good meanes thereunto.

No-bodie. All the honour (a) héereof be giuen to his name. But sure, as I am hartely sorie you haue wandered alreadie so farre from your way, so will I not haue you to goe one steppe farther with me, partly, for that when the other and I shall be alone by our selues, they will the more franckly aforde mee theyr mindes: and partly also, because I woulde not haue the night ouertake you

(a) Psal. 115. 1.

you or euer you get to your homes. And therefore (for this present) I commend you both to the mercies of God.

Ingroser. Seeing (for any thing) you will haue it so, we leaue you likewise to the Lord himselfe: most humbly beseeching him (of his infinite mercies) to blesse the labours which you haue in hand.

Pedler. So be it (good Lord) if it be thy gratious will.

So be it Lord Iesu.

Amen.

FINIS.